SS Handouts for Ideological Education of the Troops

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Instructions for Using the Handouts

I. There is No Single, Uniform Method

The teaching method is determined by various factors:

1. It depends on the educator, who naturally brings a personal touch to his or her teaching: a natural orator will proceed differently than someone who is not a natural orator; however, this by no means implies that the latter cannot achieve the same educational success as the former.

2. It must be tailored to the men's level of education, and
3. It depends on the subject matter itself.

Ultimately, the quality of instruction does not depend on methods, rules, or laws, but on the personality of the individual who teaches and shapes the SS man.
The best method is always the one that turns the men into fanatical National Socialist fighters.

II. Teaching Methods Include Lectures and Instructional Discussions

Both have their merits; however, it is impossible to achieve the desired goal through lectures alone or through instructional discussions alone.

Here is an example: a unit leader who addresses his audience solely through lectures will soon discover that his men, even if they were deeply impressed by his lectures, do not master the subject matter, because once the material is forgotten, the ideological insights and the motivating forces that were awakened by the lecture are also lost.
Conversely, the instructional discussion cannot be used exclusively in every situation either - for example, one cannot initiate an instructional discussion if the subject matter to be taught is completely unfamiliar, since an instructional discussion presupposes a certain level of prior knowledge of the subject.

III. The Lecture

The unit commander is always required to present his material to the men in the form of a lecture when the material is entirely new - if, for example, a historical topic from the past is to be covered, a lecture should be given preference, for it must then help historical instruction achieve its true value.

It is best delivered extemporaneously, as this achieves the greatest impact - thus, good preparation is a prerequisite for any lecture.
The listener should not only be able to discern the historical events from the lecture, but must also be able to sense the speaker's passionate personal engagement with the subject.

It is also important that the men's attention be directed toward maps and images during the lecture, as this facilitates understanding, keeps the listeners engaged, and helps them combat signs of fatigue.
The lecture must always be followed by a discussion, through which the subject matter is clarified, anchored in the memory, and examined and evaluated in light of its ideological implications.

IV. The Instructional Discussion

The instructional discussion presupposes a certain familiarity with the material; this does not mean, however, that every SS man must be able to recount the material off the cuff or articulate its underlying ideas, but rather, it means that it is possible to draw upon the collective knowledge and experience of the SS men being trained to bring to the fore the ideas relevant to the joint exploration of a topic, and where gaps in knowledge arise, the unit leader himself will fill in the material.

Let us consider, for example, heredity: it would be unwise for the unit leader to begin with a lengthy lecture here, for he need only encourage the men to share where and when they have observed signs of heredity in humans, animals, and plants, and soon the instructional discussion is underway.
Once the first man has given an example, the second will soon follow; one is spurred on by the other to participate.
Such a discussion has great advantages: everyone feels included, everyone can contribute their knowledge and experience, and without even realizing it, the SS man is spurred on to participate by the liveliness of the group.
Many venture to ask and answer questions, practicing speaking in front of a group of men—something they would otherwise hardly ever attempt: one enriches the other with his knowledge, and all reap the fruits that the collective effort has brought to maturity.
The instructional discussion hones the men's speaking, thinking, and judgment skills and serves as good preparation in case an SS man has to deal with skeptics and naysayers.

Often, questions and answers are a back-and-forth between the unit leader and the men, though in some cases, the answer merely supplements the question with a single word: while this form cannot be entirely avoided, it is by no means the best, and one should therefore avoid, as much as possible, asking questions whose answers require only individual elements to be incorporated into the question itself.
It is far better to present a small problem to the audience, as then everyone must try to take a position on this problem: the first person addresses the problem by expressing his opinion; another supplements the first person's answer; a third may comment on the problem from a different perspective; a fourth challenges its accuracy, and a fifth finally provides definitive clarity.
Everyone can contribute to solving the problem through their knowledge and judgment - thus, through this form of instructional discussion, the unit leader creates a constant "state of alert" that encourages

everyone to participate in the disciplined, collective exploration of the material and fosters independent thinking, judgment, and the free exchange of ideas.

What role does the educator play in such a seminar?

He appears to be entirely passive, but this is only an appearance, as even during his preparation, he must form a precise picture of how the seminar will unfold; he must also have a thorough command of the material.
He ensures that the seminar does not drift off into endless digressions, and furthermore, they ensure that the discussion is not led solely by those with greater knowledge; they must sometimes impose restraint and self-control on the intellectually strong, while encouraging the intellectually weaker.
Whenever the discussion strays from the intended line of thought or threatens to devolve into a debate, the facilitator must immediately intervene and steer the conversation back on track; he also alternately poses questions, observation tasks, small problems, suggestions, and additions to the group of listeners, which are then taken up and worked through by the listeners.
Finally, he has the material covered and the lessons learned from it pressed into the life of the SS man, where it is summarized according to an outline developed by the group.

The instructional discussion demands the leader's utmost concentration, for it is here that it becomes clear whether he is truly the intellectual and ideological leader of his men.
One must not assume, however, that the first instructional discussion will proceed exactly as described here: it takes a great deal of practice and some self-discipline before the leader can remain completely at ease in every situation and before his audience has grown into a true working community.
However, once he has accustomed his men to these instructional discussions, all inhibitions on both sides are eliminated, and the unit leader has at his disposal the best methodological tool for "structured training sessions," for "occasional instruction," and for discussing "current events and the political situation."

V. Visual Aids

1. The Map

No matter how effective the spoken word may be on its own, it is better received and understood when the train of thought is also supported by what the eye sees.
The unit leader must make it a rule to present new material in a way that engages as many senses as possible, for the senses are the gateways to the soul through which a person takes in the things and events of reality - thus, it goes without saying that a map must be available for every history lesson, for without a map, one cannot teach history.
In history classes, there are also numerous opportunities, even if only in passing, to use maps to compensate for the men's lack of geographical knowledge; the numerous maps in the teaching materials clearly demonstrate the importance attached to illustration through maps.

2. The Picture

Whenever possible, pictures must also be used in class, as they speak an even clearer language than maps; of course, film strips also belong in this category of visual aids.
Topics in racial studies and racial policy cannot be taught at all without images; the value of images for instruction is likewise given due consideration in the teaching materials collections.

3. Film

The most modern visual aid is film, and the significance it will one day have for instruction cannot yet be fully appreciated.
Here, we will briefly address the distinctive characteristics of film: while a still image captures a static state, film draws its content from the realm of motion and life; still images and film relate to one another like statics and dynamics.

Where does film's strong appeal come from?

a) Of all visual media, it is the easiest to understand and, like maps and pictures, requires little or no explanation from the unit leader.

b) The movement of the images strongly captures the men's attention.

c) Film comes closest to the actual sequence of events in life, and aside from the "book of reality," no book offers a better reading experience than the "picture book" of film.

d) Film is subject to no restrictions whatsoever, as it reigns over space and time.

Thus, film has become a major force today in all areas of communication, and if a film can be put to use by the SS for training and education, it must definitely be utilized (with films such as "Der große König" [The Great King], "Bismarck," "Die Entlassung" [The Dismissal], etc.)

VI. The Structure of a Class

A. Preparing for Class

Every class requires thorough preparation by the unit leader - this preparation includes:

1. Formulating a clear lesson objective (heading): see the examples on the lesson sheets!
The lesson objective must be formulated in such a way that any preexisting ideas the SS men may have that relate to the new material are immediately brought to life, and the SS men listen with interest; if no such related ideas lie dormant in the minds of the listeners, the unit leader must establish an internal connection to the new material through introductory questions or explanations.

2. A precise definition of the material to be covered and analyzed in a single lesson.

3. Adapting the material—that is, finding a form of expression for a lecture or instructional discussion that is suited to the men's comprehension.

4. An assessment of any visual aids that may be used (maps, pictures, slide strips).

5. A decision on whether the material should be presented through a lecture or a discussion; if the session begins with a lecture, a subsequent discussion is essential.

6. Clarification of the number of steps required to cover the material; the number of sessions depends entirely on the outline according to which the material is broken down on the lesson plan.

7. A clear elaboration of the ideological insights inherent in the material to be presented: these ideological insights are what give the lesson its educational value, and must serve as a guiding principle for the actions of the SS man.

With regard to historical topics, this means: when discussing the material, the line of reasoning must not revolve solely around historical events; rather, the unit leader must uncover the political driving forces that brought about those historical events, and he must uncover where these driving forces originate, to which conditions and views they are bound, and whether they work for or against us.
This further means: to instill in the SS man a sense of political responsibility, political obedience, collective discipline, and a willingness to take decisive action: the art of education begins when the educator transforms historical facts into ideological insights, and into volitional and political impulses that drive the SS man to fight fanatically for the Reich and to defeat the enemy.
Applied to the themes of life education, this means:
The SS man must obey the laws of life of his people; he must obey the laws of the SS Order, and he must learn to demonstrate his full responsibility toward his family, the SS, the people, and the Reich, as well as his full racial pride.
This further means: he must recognize our common blood as the living, natural, and creation-based foundation of the Reich, which must be defended to the very end in defiance of all plutocratic and Bolshevik forces - overall, the supreme law here, too, is to transform these insights into a fanatical will for unrestricted victory.

8. A presentation of ideological theses that can be distilled as the essence of the course material's conceptual content: in some cases, the lesson sheets include these theses.
Such a thesis may be a quote from the Führer or a well-known National Socialist, but it may also be formulated by the SS men themselves; these theses must, as far as possible, be made part of their solid body of knowledge.

9. A practical application of ideological insights - here, the realities of life in the past and especially in the present must be examined in light of ideological and political tensions: where were actions taken in accordance with our ideology, and where were they violated? (Help them recognize the consequences.)

Ultimately, the SS man must learn to instinctively and confidently commit himself to the Führer's political measures and to the necessity of our struggle; he must measure National Socialist aspirations

against those of our opponents and, using examples and comparisons, come to the conclusion that there is no salvation for us outside the National Socialist ideology, and that without final victory, there is no German or European future.

B. Outline of a Practical Lesson

1. Objective: topic
2. Presentation of the material (using available visual aids)
3. Section: lecture (or instructional discussion)

Instructional discussion: the factual clarification of the material and explanation of causal relationships; if possible, highlight a National Socialist thesis.

Summary: a recap of the material by an SS officer in a coherent speech under a sharply worded heading - initially, this may be provided by the unit leader, but generally it must be formulated by the listeners themselves following the instructional discussion; all sections are treated in the same manner.

3. Ideological analysis of the material

Highlighting ideological insights; see VI, A, 7.

4. Developing ideological theses based on the entire course material

See VI, A, 8.

5. Practical application to real life

See VI, A, 9.

Practice will show that not all course material can be treated uniformly according to this "Structure for a Practical Lesson," but that the instructional discussion will often, quite naturally, touch upon ideological insights, ideological principles, and practical application to real-life situations while examining causal relationships - this is not dangerous in itself, but on the contrary, it is entirely natural, since the outline is not to be understood as a fixed rule, but rather to show what must be done to impart clear insights to the SS man, to consolidate these in his consciousness, and to make them an unalterable obligation in the SS man's daily life.

Finally, attention is drawn to the necessity of so-called follow-up: after each lesson, the unit leader takes a clear account of his own work, and if he has been successful, he clarifies for himself the reasons for that success.
Far more important, however, is to get to the root of any failures: the unit leader should never look for the cause of failure among the SS men, but always within himself, and in all cases, honest debriefing has a fruitful effect on future instruction and brings the unit leader closer to the art of teaching and education.

Handout #1
Only the National Socialist Worldview Guarantees Us A Life in Accordance With Our Nature

"National Socialism is a sober doctrine of reality based on the most rigorous scientific findings and their intellectual elaboration: in opening up—and continuing to open up—the hearts of our people to this doctrine, we do not wish to fill them with a mysticism that lies outside the purpose and goal of our doctrine."

- Adolf Hitler

I. What Does "Worldview" Mean?

It is necessary to explain this term first, especially in light of the fact that the current war has become a total clash of different worldviews.

"Worldview" simply means, at first glance, the way one views the world; in a broader sense, a worldview is the embodiment of all the thoughts and ideas of a community of people regarding the world and life. Every worldview is conditioned and shaped by a person's entire existence, including race, upbringing, environment, and experience: worldviews are therefore an expression of human ways of life, and vice versa.

"The very word 'worldview' contains the solemn proclamation of the resolve to base all actions on a specific fundamental perspective.
Such a perspective may be right or wrong, but it serves as the starting point for taking a stance on all phenomena and events of life, and is thus a binding and obligatory law for every action.
The more such a perspective aligns with the natural laws of organic life, the more beneficial its conscious application will be for the life of a people."

- Delivered at the 1933 Reich Party Congress

II. The National Socialist Worldview

The National Socialist worldview has emerged from an understanding of the fundamental racial, blood-related, and moral forces of the German people; it has grown out of the unspoiled and healthiest constituent elements of the people themselves, and thus, it is not a theory alien to the people that seeks to be realized in practice through a community, but rather the herald and guardian of a way of life appropriate to the German people.

Through the National Socialist worldview, the life of the German people has restored its most intrinsic order - consequently, this worldview cannot simply be chosen or embraced by every individual, but rather, it takes possession of all those who are bound by the laws of the people and of life, and it draws them into its sphere of influence.

III. National and Social Community

The fusion of the national and socialist ideals has given the party its name, and leads us to speak of a National Socialist worldview.
The Führer says:

"The great cultural achievements of humanity have, at all times, been the pinnacle of communal life among the people and the race; they are therefore, in their origin and form, the expression of the collective soul and ideals."

In this way, National Socialism affirms the natural view of life that runs in our blood and has always been characteristic of our Germanic ancestors; in doing so, it also overcame the individualistic and materialistic ideas of liberalism and Marxism.

With the commitment to the idea of a blood community and the establishment of a socialist community, the Germans came into being as a people:

"With sword and plow for honor and freedom—such, then, must be the battle cry of a new generation that seeks to establish a new Reich, and is searching for standards by which it can fruitfully judge its actions and aspirations: this cry is both nationalistic and socialist!"

- Alfred Rosenberg, *The Myth of the 20th Century*, pg. 534

IV. National Socialism—A Natural Worldview

If we trace our history back to the earliest Germanic prehistory, the following characteristics of the German people emerge:

1. His upright, proud, and blood-conscious nature; the nobility of his spirit; his warrior spirit, which finds expression in soldierly toughness and determination; his courage in battle; his high regard for honor and freedom; his loyalty and obedience, and his leadership.
2. His strong sense of community (family, clan, people) and his willingness to make any sacrifice for these blood-bound communities.
3. His genuine, strong, simple, and unpretentious peasant nature, his connection to the land, and his love for the soil.
4. His great creative power, which made him the founder of the cultures and states of the West and thus, from antiquity to the present day, the organizing and defining factor in the coexistence of peoples.

5. His deep faith.

National Socialism is founded upon these principles: it is committed to the lofty values of the Germanic spirit, though it must be expressly emphasized that, in our view, this idealism has nothing to do with fanaticism or fantasy.
National Socialism is life within a blood-bound national community and service to the people—thus the highest moral law for every German; it is the doctrine of blood and honor.

A key component of the National Socialist doctrine is the demand for service to the national community and self-discipline: with this fundamental view, rooted in life itself, National Socialism stands in irreconcilable opposition to the worldview of materialism, whose proponents are the Jews and their vassal peoples.
This war represents the relentless clash between these two worlds of ideas.

"National Socialism brings to political reality what we, with faithful hearts and courageous spirits, recognize as necessary and just.
It is the doctrine of our people's destiny; it is the mastery of our ancestral heritage and our environment; it puts the myth of blood and honor into words; it redirects our gaze toward the essential realities of blood and soil; it redirects our thinking, faith, and actions toward the eternal order of the world within us and the world around us; it gives us the confidence and the opportunity to penetrate, with reverent understanding, the laws of omnipotence and, in accordance with those laws, to align the order established and shaped for us by human beings so that it becomes in accordance with natural law and suited to life - in all this, only then is the future of our people secure, clear, and certain."

- **Stengel von Rutkowski, "Von Allmacht und Ordnung des Lebens" (*On Omnipotence and the Order of Life*)**

V. The Importance of the Individual

When we view the individual as a serving member of the national community, this does not mean that he or she is absorbed into the masses, for a genuine national community cannot arise from a mass of people, but only from strong individuals: a healthy forest needs strong trees!
National Socialism thus emphasizes the value of the individual - however, this does not mean the value of the individual detached from all ties for its own sake, since such an individual does not actually exist, but instead exists only as a lifeless intellectual construct, a contradiction of the laws of life, according to which human beings are born into the naturally developed orders of family, clan, and nation.

National Socialism seeks a personality that is fully developed in all its abilities and aptitudes, that is blood-conscious, strong-willed, and of firm character—one that is ready to achieve the highest levels of performance for the people.
The means for creating this type of person is education carried out in accordance with the National Socialist worldview: the prerequisite for this is the preservation and further development of our blood through upbringing.

The Führer says:

"We have the great task of ever deepening the true spirit of the national community, and ever more clearly bringing out the value of the individual."

VI. Struggle as the National Socialist Law of Life

We regard struggle as an irrefutable law of life, for it is only through eternal struggle—the prerequisite for all natural selection—that strong personalities and resilient peoples develop: only through struggle is greatness born.

"Whoever wishes to live must therefore struggle, and whoever does not wish to engage in this world of eternal struggle does not deserve to live."

- Adolf Hitler

Through struggle, the German people shape their lives, and struggle accompanies their entire existence: a struggle with themselves, a struggle with fate, and a struggle with a hostile environment.
In tenacious struggle, they master fate and fight to secure for themselves and their people the way of life dictated by their nature and thus willed by God - thus, for the German people, struggle is a divine law for formation and education, for fortitude.
"Praise be to that which makes one strong" - that is why he rejects the principle, taught until now, of humble submission to fate.

Struggle and fortitude are the main elements of National Socialism, and it is therefore the worldview of the strong, combative man.
National Socialism springs from true soldierly spirit, and with its combative character, it is a soldierly worldview; the soldier's self-sacrificing dedication, however, is the most visible form of socialism.
The soldier is the Reich's foremost socialist, and it is precisely the soldier who must embrace National Socialism with particular readiness in his heart and be its most fanatical advocate.

Out of this combative attitude, National Socialism abhors a soft, comfortable life: it is the mortal enemy of selfishness and materialism, which leads to a life of debauchery, and it demands simplicity, modesty, and integrity in one's way of life.
The robust and authentic spirit of the peasantry and the rugged spirit of the soldier must fill every German, regardless of whether he serves his people in the city or in the countryside, with a weapon or at a workbench.

"If the struggle for a worldview is not led by heroes willing to make sacrifices, there will soon be no more fighters willing to face death."

- Adolf Hitler, *Mein Kampf*, pg. 114

VII. Commitment to Honor and Loyalty

We are committed to honor and loyalty, which are inextricably linked.
The concept of honor lies at the very heart of Germanic existence, and the lives of our ancestors revolved around honor and glory, freedom, bravery, and pride: their lives were always pure and noble as long as honor took precedence.

"Germanic Europe bestowed upon the world the most radiant ideal of humanity: the doctrine of character as the foundation of all civilization, the paean to the highest values of the Nordic spirit, and the idea of freedom of conscience and honor."

- Alfred Rosenberg

In recent centuries, the lofty conception of honor has been severely undermined by the ideas of humility and humanity; now, however, the Führer has restored honor as the starting point of all German life.

Honor is the inner law, the conscience that dictates all our deeds and actions and our attitude toward the national community; it is never self-centered, but finds its true meaning in the relationship of the self to the community.
The German conception of honor requires the individual self to take a back seat in favor of the honor of the people.
Our National Socialist worldview, with its laws of life and blood, is based on honor; the socialist idea of voluntary service to the people and the striving to preserve the purity of our blood stem from honor.
Whoever possesses honor in their very being will never abandon their comrades, their people, or even their Führer, for loyalty grows out of honor.

VIII. My Honor Is Loyalty

The Führer gave the SS man the motto that binds him as the foremost soldier of National Socialism, now and for all time:

"SS man, your honor is loyalty!"

"Many things on this earth can be forgiven, but one thing never can: disloyalty" - the loyalty we have sworn to the Führer must be as sacred to us as loyalty to the German people, their will, and their way of life; as loyalty to our blood, to our ancestors and descendants; as loyalty to our clan; as loyalty to our comrades, and as loyalty to the unshakable laws of decency, cleanliness, and chivalry.
The nobility of the German people is revealed in their lofty conception of honor and loyalty.

"Let us all commit ourselves to these principles and close the great circle of our community—strong in our trust in our people, filled with faith in our mission, and ready for any sacrifice that the Almighty demands of us; then Germany, the National Socialist Third Reich, will pass through this time of hardship,

distress, and worry, armed with that metal which alone enables the knight to stand firm without fear or reproach in the fight against death and the Devil: the ore of the iron heart."

- Adolf Hitler

Handout #2
The Laws of Life—the Foundation of Our National Socialist Worldview

"By attempting to rebel against the iron logic of nature, man comes into conflict with the very principles to which he alone owes his existence as a human being - thus, his actions against nature must lead to his own downfall."

- Mein Kampf

The Laws of Life

Life on this earth is governed by ironclad laws: birth, development, growth, maturation, aging, and death outline a part of it and are familiar to us, both consciously and unconsciously.
These laws apply to all life—humans, animals, and plants; furthermore, we must bring to mind everything that is described by the following terms: the struggle for existence, natural selection, fertility, race, heredity, environmental influences, and development.

The Struggle for Existence

Every living being must fight for food and reproduction, for the goal is to survive in the struggle for existence.
The struggle for existence is shaped by three factors:

1. natural enemies,
2. the environment itself (climate, etc.),
3. members of one's own species.

In the struggle for existence, the one who, for whatever reason, eliminates those less fit to survive in this struggle prevails.

"Whoever wants to live must therefore fight, and whoever does not want to struggle in this world of eternal strife does not deserve to live."

- Mein Kampf

The struggle for existence in human life must not be confused with unscrupulousness, cutthroat competition, exploitation, etc., for these are the traits of those incapable of living in society, the antisocial, and the degenerate.

Life has endowed this law with a natural sense of community or communal instinct.
Pacifism represents the strongest rejection of the law of struggle.

What Does "Natural Selection" Mean?

The struggle for existence results in a constant selection of the fittest: those who assert themselves and prevail survive and are able to reproduce, while the unfit—those unworthy of life—are weeded out (Ausmerze)[1].

"Those who are too weak cannot become blacksmiths, and those with clumsy and unskillful fingers cannot successfully pursue a career as a precision engineer.
Many professions require a special kind of intelligence - thus, it can generally be said that members of almost all professions represent groups subject to natural selection, each in their own distinct way."

What Does "Fertility" Mean?

For some species, fertility is their only effective weapon in the struggle for survival; they can only survive by reproducing in large numbers.
Fertility also plays a major role in conflicts between nations: the current conflict in the East illustrates the threat that one nation's fertility can pose to another.
Above all, the superior peoples must heed this law; otherwise, they are doomed to extinction.

"But the end will be that such a people will one day be deprived of their existence in this world, for man may well defy the eternal laws of the will to preserve life for a certain time, but vengeance will come sooner or later.
A stronger race will drive out the weak, for the will to live, in its ultimate form, will time and again shatter all the ridiculous shackles of so-called individual humanity, so that the humanity of nature may take its place—a humanity that destroys weakness to make way for strength.
Therefore, whoever seeks to secure the German people's existence by restricting their reproduction thereby robs them of their future."

- Mein Kampf

What Does "Race" Mean?

Race is a group of living beings with the same inheritable fundamental characteristics.
The Führer brought us an understanding of the significance of race, as well as the knowledge and value of blood - his teaching states:

1. that humanity consists of different races;

[1] In German this means "to eradicate" or "to cull". - The Translator

2. that every people can live fully only according to the laws dictated by its blood;
3. that our people constitute a blood community predominantly of Nordic blood;
4. that our people must live according to laws that correspond to Nordic blood;
5. that world history, in addition to the struggle for living space, represents the resolution of tensions between racial-spiritual worldviews.

The idea that all who bear a human face are equal contradicts experience and observation (blacks—whites), for the diversity of human beings is a fact.
This diversity is all the smaller the closer people are related to one another (family resemblance, tribal resemblance); each race possesses characteristics attuned to its living conditions that is thus harmonized with one another, which forms a harmonious unity.
Interracial mixing naturally disrupts this harmony, creating an imbalance: for example, countries with a distinctly mixed-race population (America) cannot pursue a consistent, purposeful, and clear policy due to their racial fragmentation, as their development is constantly interrupted by uprisings, revolutions, and power struggles; nations with a racially homogeneous ruling class, on the other hand, are essentially stable in their development.

The history of humanity is the history of racial struggles, and the history of a nation is its racial destiny: if the race that shapes history perishes, the country becomes desolate, and it loses its history.

"All the great cultures of the past perished solely because the originally creative race died out from blood poisoning."

"No, there is only one most sacred human right, and this right is at the same time the most sacred obligation, namely: to ensure that the blood remains pure, in order to give these beings the possibility of a nobler development by preserving the best of humanity."

- Mein Kampf

What Do We Need to Know About Heredity?

Heredity means the preservation of what is good, but also of everything that is bad, for through it, you pass on your abilities and traits to your children.
The laws of race and natural selection cannot be understood without the concept of heredity.
Although this law was considered to apply to animals and plants, opponents of this connection want to grant humans a special status; however, human genetics has demonstrated, based on the results of research on races, families, and twins, that the law of heredity naturally applies to humans as well.
Heredity shows us that we cannot go beyond the scope of the inherited traits we have been given - here, humans are subject to a natural limitation, for heredity is destiny.

What Does "Environment" Mean?

By “environment,” we mean all the external forces that act upon a being—that is, space, enemies, climate, upbringing, etc.
Heredity, though, is the decisive factor; the environment cannot alter it.

In contrast to the theory of heredity stands the environmental theory, which seeks to interpret all cultural phenomena as effects of the environment: Marxism finds its most fundamental basis in environmental theory, and proponents of environmental theory attach particular importance to upbringing.
However, upbringing is possible only within the framework of genetic predispositions, for one cannot turn a cowardly child into a hero, nor a fool into an intellectual.
The environment does not shape individuals; rather, in the long run, it acts as a selective force—sifting and breeding.

“No matter how much, for example, the soil may influence people, the result of that influence will always vary depending on the races in question: the low fertility of a habitat may spur one race to the highest achievements, while for another it will only be the cause of the most bitter poverty and eventual malnutrition with all its consequences.
The inner disposition of peoples is always the determining factor in the nature of the effects of external influences: what leads some to starvation leads others to hard work."

- Mein Kampf

The Concept of Evolution

Just as the Earth came into being gradually, so too did life evolve on it; every living being is linked by an unbroken chain of reproduction and proliferation stretching back to the most distant prehistory.
The fact of evolution in nature challenges dogmatic worldviews, and the concept of evolution has overturned the concept of creation - therein lies its political significance, including in the realm of ideology.

The Worldview Based on the Laws of Life

“I declare this prophetically: just as the discovery that the Earth revolves around the Sun led to a revolutionary reshaping of the general worldview, so too will the National Socialist movement’s doctrine of blood and race bring about a revolution in our understanding, and thus in our view of the history of humanity’s past and future.”

- Mein Kampf

What Do You Need to Know About the Concept of Race?

The concept of race encompasses all areas of life; it grants you the freedom to choose the right spouse, thereby determining your destiny and that of your children, family, and clan.

It gives you a firm standing within your people, your nation, your continent, and the community of nations.
It demands that you perform and act in accordance with your nature, thereby promising you a life of complete happiness.

Biological thinking establishes reasonable standards for evaluating things; it gives you the strength to make clear decisions, shows you what you are capable of and what you ought to do, and thus leads to the development of your personality.
The development of racial thought always leads to the organic order of life and not to imperialism, nor to any ecclesiastical or political system.
Race-based thinking affirms natural life and the spirit's capacity for joy—not only for the individual but also for peoples.
It promises everyone their due and rejects the unjustified claims of individuals.

Opponents of the Concept of Race

One type of opponent of the concept of race seeks the equality of all people, and because this principle is non-biological—and thus unnatural—it creates for him the tensions, desires, and demands he needs, as well as the dissatisfaction that serves as the prerequisite for his power.
Another opponent, meanwhile, seeks a spiritual bond to laws (dogmas) that are hostile to life, exploiting humanity's religious sentiments and thereby creating the very conditions for an existence that is not necessary according to the laws of life.
A third opponent, Bolshevism, consciously destroys all manifestations of the natural order of life, such as the family, the joy of children, one's own home, the bond to one's homeland and native soil, and the connection to one's clan and ancestors; it seeks the complete eradication of all natural realities and thereby creates the conditions for carrying out its plans.
Today, based on our thinking grounded in the laws of life, we recognize why Bolshevism must act in this way in order to sustain itself.

Literature:

1) "SS-Mann u. Blutsfrage" (*The SS Man and the Question of Blood*)[2]
2) "Rassenpolitik" (*Racial Policy*)

[2] This has been translated into English and can be read here: https://archive.org/details/the-ss-man-and-the-question-of-blood - The Translator

Handout #3
We Fight for the Eternity of Our People

"Our National Socialist program replaces the liberal concept of the individual and the Marxist concept of humanity with the concept of the people, defined by blood and tied to the soil - a very simple and succinct sentence, yet one with enormous implications.
Perhaps for the first time since the dawn of human history, the realization has taken hold in this country that, of all the tasks set before us, the most honorable—and thus the most sacred to humankind—is the preservation of the blood-bound race given to us by God."

- Mein Kampf

National Socialism brought Germany a "rebirth following the decline of 1918": it reorganized German life in accordance with our blood, and the Führer created the Reich and united within it all the tribes of German blood.
Racial science became the foundation for the development of the people and the state, based on the recognition that all values and cultural achievements are bound to genetic heritage - thus, the doctrine of racial theory was set in opposition to the doctrine of the equality of all human beings.

The People

A people has grown out of the forces of its blood, which are passed down through heredity and selected by environmental conditions.
In the struggle for existence, only the fittest prove themselves: they alone have the courage to pass life on to numerous descendants, while those who are less life-affirming, out of fear of the hardships of the struggle for existence, believe they can ease their living conditions by having fewer children - as a result, their genetic traits gradually disappear from the body of the nation.
Thus, the existing genetic traits form the natural foundation of a nation, which can be preserved, improved, or degraded through procreation: we must always be conscious of this divine law of life and act in accordance with it, for our attitude helps determine the form and character of our nation; we also therefore demand respect for the hereditary values of our national identity, and we recognize the importance of territory as a necessary environment for this nation.

We demand a worldview that has grown out of the people and a knowledge of God that we can understand in light of our national character; we demand a national policy, a legal and economic order appropriate to our nature; we demand art that has grown out of the family and the community and is

sustained by them; finally, we want a language that proclaims our national essence, and a view of history that illustrates to us the struggle for existence waged by the various generations of our people.

The Orientation of the People

In addition to the fundamental preservation of sound genetic traits, the creation of an environment conducive to a particular racial form is essential for its preservation and promotion: this can only be achieved if the national community is consciously oriented toward these laws (breeding objectives) and if the members of this community live in accordance with them.

The Preservation of the People

"For the first time in this Reich, it is possible for man to apply the gift of knowledge and insight bestowed upon him by the Almighty to those questions that are of far greater importance to the preservation of his existence than any victorious wars or successful economic battles!
The greatest revolution of National Socialism is that it has thrown open the gate of knowledge to the realization that all human errors and mistakes are conditioned by their time, and thus capable of being corrected—except for one: the error regarding the importance of preserving one's blood, one's race, and thus the form and nature bestowed upon him by God."

- Mein Kampf

We know from the laws of life and history that peoples do not die out, but are born out - that is to say, only the people who forget their duty to pass on their life to future generations sink back into nothingness.

The People's State

Neglecting the issue of blood is the cause of decline: declining birth rates, negative selection, racial mixing, and differences in reproduction are thus the dangers and causes of a shift in the overall picture.

The Eternal People

We fight for our women and children—and thus for the eternal life of our people—not only in the great struggle of the present, but always and everywhere: that is why we must work to establish a social order for our people that ensures its eternal life from within as well.
But this can only be an order that preserves and promotes good and valuable blood while suppressing and eliminating inferior and foreign blood—an order that allows the clans of the people to flourish on the soil of their homeland.

The Fight Against Inferiority

Legal measures can lead to the elimination of undesirable, diseased genetic material, such as the "Law for the Prevention of Hereditary Disease in Offspring"; furthermore, preventive detention of habitual offenders can prevent them from reproducing, such as the "Law Against Dangerous Habitual Criminals and on Measures of Prevention and Rehabilitation": the "Nuremberg Laws" for the protection of German blood and German honor guarantee that the admixture of foreign blood will not alter the overall character of the nation's genetic makeup.

"The demand that defective individuals be prevented from fathering or mothering other equally defective individuals is a demand of the clearest reason and, when systematically implemented, represents the most humane act of humanity: it will spare millions of unfortunate people undeserved suffering and, as a result, lead to increasing health."

- Mein Kampf

To Promote Good Genetic Material

In addition to measures to eliminate undesirable genetic material, laws designed to promote good genetic material serve to directly increase the prevalence of sound genetic traits: the "Marriage Health Act", for example, was enacted to protect the genetic health of the German people and to prevent the mixing of sound genetic traits with undesirable ones.
The SS's engagement and marriage directive serves not only to ensure timely preparation for evaluating a prospective spouse, but equally to prevent the spread of undesirable genetic traits - thus, the "Maternity Protection Act" serves to safeguard the expectant mother and ensure the undisturbed care of the infant.

What does the Term "Breeding" Mean?

The concept of eugenics was a matter of course for our ancestors, as family or clan leaders ensured the preservation of the best and most capable of both sexes.
Legal measures, whether promotional or restrictive, are not sufficient on their own to preserve a people in the same form forever.

Choice of Spouse

Every marriage of a family member means the incorporation of new genetic material into the clan; therefore, the choice of spouse is of crucial importance not only for those directly involved, but also for their descendants.

A man's choice of wife gives him the only opportunity in life to improve or compromise the genetic makeup of the next generation - thus, the health or illness, talent or lack thereof of his descendants is determined by his choice of spouse.
In taking this decisive step, social status and wealth must not be the deciding factors, but rather, only mental and physical fitness should be the determining factors; it is then clear that anyone who is certain they are a carrier of harmful genetic traits must abstain.

The choice of a spouse is the most important step in the course of life and for the transmission of life; therefore, it is necessary that all insights into the laws of life be strictly observed in making this decision.

Summary of Our Recommendations

Take care of your health and, as long as you are still in your formative years, practice abstinence from addictive substances (alcohol, nicotine) and sexual activity (Nordic people, in particular, generally do not reach full maturity until late in life).
Marry as early as possible, for only then will you be able to fully enjoy familial happiness.
Do not marry a woman from outside your tribe; you are responsible to your people and your descendants for preserving the purity of the blood.
Do not marry a woman with a hereditary disease, as otherwise, you will be to blame for the suffering of your own children and grandchildren.
Choose only a completely healthy woman; her clan will reveal the true picture of your future wife's health and character.
Your wife should be at least as racially valuable as you are.
Strive to make your environment and that of your children as natural as possible.
Avoid marrying a relative, for unfavorable hereditary traits almost always remain hidden from you and then manifest themselves twice as strongly in your children.
Only by having as many children as possible guarantees the full development of your genetic heritage - indeed, many of the most famous men come from large families.
Professional duty must be balanced with biological duty, for only together do they constitute a life's achievement.
Remember that nature demands a struggle for what is valuable: it is not what comes easily that meets the criteria of natural selection, but only what you achieve through hard struggle that makes you truly happy.
The preservation and promotion of our people and their national character come first: our lives and struggles are dedicated to this task.

"National Socialism does not take the individual or humanity as the starting point for its considerations, positions, or decisions, but consciously places the people at the center of its entire thinking."

"Throughout history, humanity's great cultural achievements have been the pinnacle of communal life within the people and the race; they are therefore, in their origin and form, an expression of the collective soul and its ideals."

- Mein Kampf

The Higher Development of Our People

Thinking that is based on the laws of life recognizes the process of development in nature: this compels us to strive for the higher development of our people.
However, the most important fundamental law governing the way of life of our people is this: what is morally right is that which promotes the preservation of the German people, and what is immoral is that which stands in the way of the preservation of the German people.

Literature:

1) "SS-Mann u. Blutsfrage" (*The SS Man and the Question of Blood*)[3]
2) "Rassenpolitik" (*Racial Policy*)
3) "Lehrplan f. d. weltanschauliche Erziehung" (Curriculum for Ideological Education)

[3] This has been translated into English and can be read here: https://archive.org/details/the-ss-man-and-the-question-of-blood - The Translator

Handout #4
As National Socialists, We Believe in a Divine World Order

"Our creed is, and can be nothing other than: the cultivation of what is natural and, thereby, of what is divinely willed.
Our humility is the unconditional submission to—and respect for—the divine laws of existence as they are revealed to us humans, and our prayer is: the courageous fulfillment of the duties that arise from them."

- The Führer at the 1938 Reich Party Congress

I. Are We Godless?

We have had to hear this accusation time and again, both today and in years past - thus, in silent bitterness, we have often clenched our fists in the face of such insults from a group of people who, from the safety of their supposed religious convictions, believed they could criticize us.
When people were forced to acknowledge the successes of National Socialism in all areas, the last "but" that remained was always the recourse to the argument of godlessness; we have learned that it is pointless to argue with such people, however, for we stand head and shoulders above such slander, and today, we no longer think to discuss our faith with just anyone.

Let us then look to the Führer: who has not, time and again, felt deeply moved by his sacred faith in an almighty Providence during his great speeches; how often has the Führer declared that, in all his actions, he is at one with Providence, of which he feels himself to be the chosen instrument?

"I, too, am religious—deeply and sincerely so—and I believe that Providence weighs people and does not destine those who cannot withstand the test of Providence, but instead are broken by it, for greater things. It is a natural necessity that only the stronger survive the selection process."

- The Führer, November 8th, 1943

Even if all words and concepts were unable to express our faith, the Führer's sublime work proves to us that his—and thus our—faith is deeply imbued with a genuine awareness of God.

II. Are We Fighting the Church?

This accusation, along with the first, has been leveled against us time and again by internal enemies, and today, our external enemies, in turn, level it against us in the most spiteful manner.
The Führer has emphasized time and again that the Church and its priests always enjoy the protection of the state, provided they devote themselves exclusively to pastoral care and do not act contrary to the political will of the people: an individual's struggle with an ancient doctrine of faith is all too often and all too readily equated with "state-tolerated" attacks against the Church.
On this point, it must be stated as a matter of principle: that throughout history and among all peoples, there have been upheavals in the religious sphere, and no one would deny our generation the right to seek a belief in God that is in keeping with our nature.

III. The Concept of Race—The Central Tenet of the National Socialist Worldview

Our concept of race is merely an expression of a worldview that recognizes a divine commandment in the higher development of humankind.

"If the world is God's creation, then the laws of nature by which the universe transforms and develops must be divine laws - however, the laws that are of particular relevance to us humans are those that shape our genetic heritage and our environment, and therefore, for us, the understanding of race is the highest form of knowledge: everything else must, after all, be built upon it.
Thus, if life, race, work, nature, and homeland are high and supreme values for us, it is not out of arbitrariness, but because the path to God, to the meaning of life, to an order befitting life, to morality, and to faith, leads through all these things."

- **Stengel von Rutkowski, "Von Allmacht und Ordnung des Lebens" (*On Omnipotence and the Order of Life*)**

We therefore believe that races are parts of the divine world order.
Racial preservation, racial purity, and racial selection are therefore divine commandments, and the purer the races are in themselves, the more purely and fully they will be able to develop their inherent abilities and aptitudes, and the greater their contributions will be to fulfilling the purpose of the human order.

IV. The People as a Part of the Order of Creation

The starting point of National Socialist doctrine is the people, for in them we recognize the visible workings of a divine will for order - thus, for this reason, the sharpest opponent of National Socialism is any form of international egalitarianism, whether political or religious in nature, for it is only through belonging to and professing allegiance to the people that the individual is subject to the true law of God. This law obliges him to devote his life to the order willed by God: that is why, for us National Socialists, a violation of the moral principles of our people—of loyalty and obedience—constitutes a true blasphemy.

Man's highest good is his people:

"My will—and this must be the creed of us all—is your faith!
My faith—just as it is for you—is everything to me in this world!
But the greatest gift God has given me in this world is my people! For in them rests my faith; to them I devote my will, and to them, I give my life."

- The Führer on May 1st, 1935

V. The Clan and the Family as Institutions Ordained by God for the Preservation of Life

"Cultivating what is natural—and thus also what is divinely ordained—is our most sacred task."

So says the Führer.

Since the family and the clan are the true pillars of the people, loyalty to them means service to the people - thus, it is a form of worship, though this service is free from any mystical obscurity of ritualistic acts. The high points of life—birth, naming, engagement, marriage, and death—become celebrations and festive occasions solely within the family and the clan community; these two institutions, in whose midst the stages of a person's life first attain their highest meaning, also shape the forms of these events.
We uphold the family and the clan as a divine order against uprooting, massification, and the rootlessness of a disenfranchised international proletariat.

VI. Genuine Faith Versus Hypocritical Piety

All too readily, our opponents attempt to accuse us of religious crimes, or to charge us with "paganism" - and yet, they hypocritically describe the desecration of European cathedrals, monuments, and cultural sites as necessary for the destruction of barbarism.
We counter this will to destroy with an unshakable faith in a just, divine order: our opponents underestimate the strength of our faith.

From the National Socialist worldview has grown our belief in a meaningful world order: it is the backbone of our political will, which emerged victorious from the movement's period of struggle, and which will also bring this struggle to a victorious conclusion.
To those who, in narrow-minded piety governed solely by dogma, fear that we might lose the war because we are supposedly godless, let it be said: the crowning glory of the National Socialist worldview lies in the deeply inner strength of faith in an all-encompassing divine order, which we solely recognize as the supreme lawgiver for the lives of nations.

"Religions have meaning only if they serve to preserve the living substance of humanity, for once the peoples as such have perished, neither religions nor states will remain as eternal phenomena."

- The Führer at the 1935 Reich Party Congress

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“To be a people—that is the religion of our time; through this faith you must be united and strong, and through it you must overcome the Devil and Hell!
Set aside all the minor religions, and fulfill the duty of the one supreme faith: high above the Pope and Luther, unite in it as one faith.”

- Ernst Moritz Arndt

Handout #5
We Are Socialists

"By striving to find, from among my people, the person best suited for every function of life and to entrust him with responsibility in that area—regardless of his previous economic or social background—I am acting in the interest of all.
If the word 'socialism' is to have any meaning at all, then it can only mean, with iron justice—that is, with the deepest insight—to impose upon everyone, for the sake of preserving the whole, that which corresponds to them thanks to their innate disposition, and thus to their worth!"

- The Führer in his closing speech at the 1933 Party Congress

What Does the Word "Socialism" Mean?

The word socialism is derived from "sozius" = comrade, fellow - thus, National Socialism = the national community!
National Socialism means justice within the national community, in the sense that an individual's contribution to this community is the sole criterion for his evaluation.

Why Are We Socialists?

Because true socialism is an expression of our racial essence, and therefore aims at the healthy preservation of our blood-based community; because only a genuine social order can secure the future of the German people and Europe, and because we have learned from the past and its mistakes.

What Were the Mistakes?

The German people did not form a cohesive community, and although they had exemplary social institutions compared to other nations—health insurance, accident insurance, disability insurance, employee insurance, and retirement benefits—they were, as a people, divided and fragmented, because a true sense of community was lacking.
A deep chasm separated the state from the people, for social institutions alone do not bring about socialism: the people must be educated to think, will, and act in a social manner.

Materialistic thinking prevailed, and the rise of technology did not serve the national community or social justice, but was a means of exploitation by Jews and international capital; meanwhile,the concentration of

wealth was in the hands of a few, and set against them were millions whose standard of living was constantly kept low out of greed for profit: this led to justified discontent among the workers.

The misery of unemployment; the state as a provider of handouts (the welfare offices); the prejudice against manual labor; declining esteem for agricultural work; the decline of the peasantry.
Workers and entrepreneurs became implacable enemies as a result of Jewish incitement, and thus the divided people became pawns and objects of exploitation by foreign powers.
Europe was kept in a state of constant unrest by the intrigues and subversion of the plutocrats, and was drawn into ever-new wars; the class struggle was repeated here in the struggle between nations.

What Does Our Socialism Aim For?

The party program demands:

Point 9: All citizens must have equal rights and duties.

Point 10: The primary duty of every citizen must be to engage in intellectual or physical labor; an individual's activities must not conflict with the interests of the general public, but must be carried out within the framework of the whole for the benefit of all.

The concept of class struggle is replaced by a new vision of life: the People's Community, which is the supreme value of National Socialism! The People's Community ensures the life and survival of the people, and thus also of every member of the people.

Each individual should shape their own destiny on their own responsibility, but it is the duty of the People's Community to ensure that none of its members falls into hardship through no fault of their own.
The national community knows no social prejudices, and excludes any form of class or group egoism; the national community also imposes obligations on every individual, with the criteria for this being aptitude, talent, and service to the people: the right man in the right place.
Every member of the nation has access to all educational and developmental opportunities commensurate with his or her talents; the duty to work is matched by the right to a just wage.

The Führer:

"Only when a nation is healthy in body and soul in all its members can the joy of belonging to it rightly rise to that lofty feeling we call national pride."

- *Mein Kampf*, page 474

The national community guarantees security in old age, security in the event of illness, disability, and maternity, as well as a livelihood for widows and orphans (its counterexample can be observed in England.)

Social justice and the merit principle apply to all forms of work and service, and contribution to the community determines one's social rank and personal standing; meanwhile, privileges not based on personal commitment are rejected.

The Führer:

"Honor work and respect the worker."

Above employers and employees stands the concept of the people, to which both are bound.
National Socialism counters the idea of charity with the duty to make every sacrifice for the community: German socialism is not the giving of alms, but honor and duty, service and sacrifice.

The Führer:

"Whoever loves his people proves it solely through the sacrifices he is willing to make for them; the people have reason to be proud only when they no longer need to be ashamed of their social class."

- *Mein Kampf*, page 474

Blood and soil are the foundations of socialism - thus, a healthy rural population must also form the basis of the socialist order in agriculture.

Our socialism realizes the idea of following the Führer - thus, the soldier is the highest expression of socialist will, and the military community is built on comradeship, loyalty, achievement, and sacrifice.

The Führer:

"One is not born a socialist; one must first be educated in order to become one."

Our Enemies' Socialism

"Comparing the enemy's social conditions with our own is simply an insult."

- Dr. Goebbels

The enemy's political system is antisocial and unjust:

Bolshevism, an invention of Jewish minds, claims that it alone has eliminated exploitation in this world by abolishing private property; in reality, however, Bolshevism is the most blatant form of social injustice and exploitation, and serves only Judaism's quest for world domination.

Bolshevism means: the destruction of the individual and the race: the peasant is to become a farm laborer, the worker a proletarian, and the countries are to become labor provinces for international Jewry.

Non-Bolshevik people were “liquidated”, and the Soviet Union was hermetically sealed off from the outside world; its inhabitants learned only what the authorities wanted them to know about what was happening in the world.
Bolshevism is the most massive policy of deception in world history, for, lacking any basis for comparison, Russians were given a completely false picture of their country’s progress.
Bolshevism shows a contempt for and expresses a suppression of small and weak peoples: they are violated in the Bolshevik sense (see the fate of the Baltic states following the Bolshevik invasion).

Lenin wrote:

“Through total tyranny, we will force humanity down to the lowest level of equality, which alone makes humanity fit to become an easily manageable, uniform tool of our power.”

Meanwhile in England and the United States, the plutocrats rule: the economy is a servant of money, and the people are merely servants of the economy.
The inexhaustible resources of the United States, which could have been of great value to society, remain untapped; here we also see the million-strong army of the unemployed.
England is the most socially backward country in the world, and its current demands were already implemented here fifty years ago: now see the slums of London and strikes and unrest among the working class due to dissatisfaction.

The Achievements of German Socialism

- Elimination of unemployment.
- The right to work, fair wages, and the curbing of excessive profits through taxation.
- National Socialist Social Welfare.

Support for the family:

- Marriage loans, child allowances, educational grants, and tax breaks.
- Generous assistance for mothers and children: kindergartens, community daycare centers, and rural evacuation programs for children.
- Fostering a capable youth through a healthy upbringing.
- Prohibition of child labor through the Law on the Protection of Youth.

- Creation of opportunities for advancement regardless of social class, profession, or wealth.
- National Socialist educational institutions, Adolf Hitler Schools, Order Castles, vocational training for adults, introduction of the spirit of competition (model workplaces, competition among all productive Germans, the workplace suggestion program.)
- Measures to revitalize German agriculture (Reich Inheritance Farm Act).
- The introduction of social self-responsibility (works council chairpersons, labor trustees).
- Guarantee of annual recreational leave.
- The creation of healthy living spaces: open, airy cities = the beauty of work.

- Promotion of sports and physical exercise (Germany's victory at the 1936 Olympics).
- Access to the nation's cultural assets and educational resources (KdF).
- The exemplary care provided to soldiers' families, war invalids, and survivors.

The war has interrupted the rapid rise of social development, striking us in the midst of our economic and social reconstruction - thus we find the fundamental social principle during the war: no one shall enrich themselves through the war.

Why is the Enemy Waging War?

The nations witnessed the rise of the German people; people began to talk about the successes of National Socialism, and the leaders of the enemy nations felt a compelling need to implement sweeping reforms. The plutocrats feared that the capitalist social order would be shaken, and the Jews saw their position of power wavering; the hatred they fomented then led to war.
The goal of the Jewish instigators of global conflict is this: the extermination and annihilation of the German people.

European Revolution

In every country, a large portion of the population perceives the old social order as inadequate - thus, the Reich is the realization of this coming socialist way of life.
The new European order can only be established through a new sense of community: by committing themselves to the idea of a "people's community," the nations create the conditions for a socialist Europe without proletarians - thus, the concern for social justice is the guiding principle of national life.
Socialism in its true form is the highest national wisdom and the deepest source of national strength.

German socialism finds its embodiment in the figure of Adolf Hitler, as from a simple man of the people, he became the Führer of the Reich.
The Führer says:

"We envision a state in which, in the future, every position is to be filled by the most capable son of the nation, regardless of where he comes from: a state in which birth means nothing, and achievement and ability mean everything."

Literature:

1) *Mein Kampf*, page 474

SS-Hauptamt Compilations:

1) „Der Weg der NSDAP" (*The Rise of the NSDAP*)[4]
2) „Amerikanismus, eine Weltgefahr" (*Americanism - A World Danger*)[5], pages 15, 24, 27, 41
3) „SS-Mann und Blutsfrage" (*The SS Man and the Question of Blood)*, page 54
4) „Der Dollar rollt" (*The Dollar Rolls*), pages 7-10, 35-36
5) „Bauerntum" (*Peasantry*), pages 10, 18, 22, 42
6) „Der Weg zum Reich" (*Rise of the Reich*)[6], page 94
7) „Kampf dem Bolschewismus" (*War Against Bolshevism: 28 Questions and Answers About Bolshevism*)

[4] Is in English and available for purchase via Antelope Hill Publishing: https://antelopehillpublishing.com/product/rise-of-the-nsdap/ - The Translator
[5] This has been translated into English and can be read here: https://archive.org/details/AmericanismAWorldDanger - The Translator
[6] Is in English and available for purchase via Antelope Hill Publishing: https://antelopehillpublishing.com/product/the-rise-of-the-reich/ - The Translator

Handout #6
This is Our Führer, Adolf Hitler!

The Rise of Adolf Hitler and His Movement Leading Up to the Day He Seized Power in Germany

"...and what seemed to me then as the cruelty of fate, I now praise as the wisdom of Providence, for as the goddess of adversity took me into her arms and so often threatened to break me, my will to resist grew, and in the end, that will prevailed."

- Adolf Hitler

I. Adolf Hitler's Childhood Home and Early Years[7]

His ancestors came from the Waldviertel (northwest of what is now the Niederdonau district); they were mostly small farmers or rural artisans.
His father, Alois Hitler, was the first in the family line to leave their immediate homeland: he was initially a shoemaker, and later a customs officer at the former Bavarian-Austrian border in Braunau.
The historical significance of Braunau: it was here in 1806 that the bookseller Palm[8], who had published the polemic "Deutschland in seiner tiefsten Erniedrigung" (*Germany in Its Deepest Humiliation*), was shot on Napoleon's orders.

From an early age, tenacity and a defiant will became apparent in the young Hitler's character; among his childhood playmates, he was the ringleader, driven by an impetuous zest for action.
At school, he took a particular interest in history and geography, and thanks to a history teacher who inspired the boys, he learned to understand and grasp the broader historical contexts of nations in their true meaning, thus becoming an ardent nationalist at an early age.

According to his father's wishes, Adolf Hitler was supposed to become a civil servant like him, but here, too, his strong will prevailed: following his deep artistic inclinations, he decided to become a painter.

II. The Hard Years of Apprenticeship in Vienna, Which Had a Profound Impact On the Young Hitler[9]

[7] *Curriculum,* pgs. 50–52; *Mein Kampf*, pgs. 1–17
[8] Johann Philipp Palm, Nuremberg publisher, executed in 1807. - The Translator
[9] *Curriculum*, pgs. 52–55; *Mein Kampf*, pgs. 18–20, 40–42, 53–55, 59–65, 69–70

After his mother's death, Adolf Hitler moved to Vienna in 1908, where, left entirely to his own devices, he began his struggle for survival against all odds, and in the face of the most bitter hardship.

Adolf Hitler earned his living here as a construction worker, painter, and draftsman, and during this period—which he endured with great inner openness, despite extreme hardship—he encountered a wide variety of problems which he sought to address.
He experienced the Vienna of that time as the political center of a state that harbored the most pressing ethnic and social issues as unresolved problems: he recognized that Austria under the Habsburg Monarchy stood completely apart from the broader Germanic development, and he also recognized the inevitability of the impending internal collapse of this multi-ethnic state - ultimately, these insights reinforced his Greater German ideology.

As a construction worker, he experiences the social question firsthand in the world of the working class, with its great emotional and material hardships, existential insecurity, unemployment, housing misery, and many other concerns; he sees that the selfishness and folly of the liberal bourgeoisie are driving manual laborers into the arms of Marxism, and he recognizes that nationalism and socialism are not opposites, but must converge to pave the way for a healthy national development.
Adolf Hitler also recognizes that it is Judaism that makes use of the intellectual framework of Marxism to achieve its plan for world domination by inciting the working class - thus, he becomes an antisemite.
Adolf Hitler also comes to know the parliamentary system in Vienna as an institution where demagoguery, empty chatter, indignity, intrigue, and above all irresponsibility run rampant, thereby stifling any vision of leadership.
Altogether then, the seeds of his great personal development are already sown during this period of his life in Vienna.

III. The Unknown Soldier of the First World War[10]

In 1912, Adolf Hitler left Vienna and went to Munich: it was there that he witnessed the outbreak of the First World War, and from there he enlisted as a volunteer in the Bavarian Reserve Infantry Regiment No. 16 (List); then, after some initial difficulties, was accepted.
His comrades-in-arms and superiors describe Adolf Hitler as an outstanding soldier, always ready for the toughest assignments, and who consciously sees himself as a fighter for the German people: he is awarded the Iron Cross, Second Class, in 1914, and the Iron Cross, First Class, in 1918.
For four years, without ever taking leave, he served in the most grueling conditions, including as a messenger on the Western Front; he was wounded twice, and in the fall of 1918, he suffered severe gas poisoning, and was in danger of going completely blind.
Half-blind, he witnessed the November Uprising from the reserve military hospital in Pasewalk - during those days, Adolf Hitler investigated the causes of the collapse, and vowed to take up the fight against the forces that had brought about the downfall, resolving to become a politician.

[10] *Curriculum*, pgs. 55–57; *Mein Kampf*, pgs. 178–181, 250–310

IV. From the Founding of the NSDAP and the SA to the First Uprising on November 9th, 1923[11]

As an education officer, Adolf Hitler, following his discharge from the military hospital, began meeting with nationalist groups and labor circles; then, in the fall of 1919, he joined the German Workers' Party, becoming its seventh member, where he became the leading organizer and propagandist of this group, thereby leading it to ever-greater strength.
At the first major mass rally on February 24th, 1920, Adolf Hitler announced the party's program, and in the spring of 1920, Adolf Hitler named his movement the National Socialist German Workers' Party; at this time, he also established the Führerprinzip within his movement.

On November 4th, 1921, a brawl broke out in a hall between 800 Marxists and 46 National Socialists; Hitler gave the order not to retreat, and after proving themselves, he named the hall security force the "Sturmabteilung" (SA).
Adolf Hitler himself said of this organization:

"Terror is broken by terror!"

When internal disintegration and external pressure from Germany's enemies reached their peak in 1923, Adolf Hitler resolved to take action: this led to the November 9th, 1923, uprising.
The uprising, however, was crushed as a result of betrayal, and Adolf Hitler was arrested along with many of his closest comrades-in-arms, leading to the Hitler Trial and to him being sentenced to five years in prison.
In Landsberg Fortress, he wrote his book *Mein Kampf*, which contains his ideological and political manifesto.

V. Reestablishment of the Party and Adolf Hitler's Movement's Struggle for Power in Germany[12]

On December 19th, 1924, Adolf Hitler is released from prison, and he immediately begins rebuilding his movement: he resumes his uncompromising struggle for Germany.

In 1927, the first party convention is held in Nuremberg, and there, 12,000 activists marched, including, for the first time, columns of the SS; throughout the Reich, Adolf Hitler's movement now increasingly prevailed over all other parties.
The elections of September 14th, 1930, marked an overwhelming breakthrough for the NSDAP: instead of the previous 12 seats in the Reichstag, the party now held 107 seats.
Adolf Hitler moves into the center of global political attention: now, despite bans and terror, the Führer's powerful movement can no longer be crushed.

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[11] *Curriculum*, pgs. 57–61; „Der Weg der NSDAP" (*The Rise of the NSDAP*), pgs. 29–74; *Mein Kampf*, pgs. 400–402, 405–408
[12] *Curriculum*, pgs. 61–65; „Der Weg der NSDAP" (*The Rise of the NSDAP*), pgs. 75–142

In 1932, the final attempt is made by Marxism and reactionary forces to prevent the Führer from seizing power; however, the setback of 1932 only strengthens the inner resolve of the Führer and his movement, for everything rotten and weak falls away.
The highest demands on mental fortitude and spiritual strength are placed upon the Führer and his comrades-in-arms, and through political intrigue, another attempt is made to derail the Führer - even this, however, is overcome, because the political momentum and energy of the movement—and above all, the political genius of Adolf Hitler—jumps over these final obstacles.
Adolf Hitler is the living example of the type of person who, rising from the broad masses of the people, succeeds in ascending to the highest position of leadership among his people through competence, energy, and clear objectives.

On January 30th, 1933, the aged Field Marshal Hindenburg appoints Adolf Hitler as Chancellor of the Reich: this day marks the beginning of a true German revolution that sweeps through all areas of human and national life.
After Hindenburg's death, Adolf Hitler becomes the holder of supreme command authority over the Reich, and his name has thus become a symbol of Germany: he is the Führer who will one day take on the same mythical stature for the German people as the great heroic figures of Germany's glorious past.

Handout #7
Adolf Hitler is Fighting for Germany

What Did Adolf Hitler Give the German People?

"National Socialism deliberately places the people at the center of all its thoughts and actions."

- Adolf Hitler

I. What Did Adolf Hitler Find When He Came to Power?[13]

After years of the most bitter hardship, mass misery, and the deepest humiliation, the Reich found itself in an extremely difficult, even dangerous situation: Marxism was paving the way for a bloody civil war, as the weak-willed stance of previous German governments made it easy for communism to keep all of public life under a reign of terror; meanwhile, party squabbles and internal strife fueled the growing decay.
Class hatred and class snobbery drove an ever-widening wedge between the German people, and unscrupulous party politicians paved the way for the disintegration of the Reich's unity: the erosion of all moral and religious foundations by forces and ideas alien to the race and the people had brought the work of destroying the German national spirit to its climax.
The Jewish spirit destroyed all the lofty creative values of German culture; Judaism infiltrated every sphere of German cultural life and, through its domination of the press, radio, film, theater, and literature, annihilated every genuine aspect of German national character, thereby laying the intellectual and spiritual groundwork for its international goals; in economics and politics too, Judaism knew how to insinuate itself into all key positions through unscrupulous methods, thereby enslaving the German people.

More than six million unemployed, shattered finances, a destroyed economy, and a ruined peasantry were part of that terrible legacy that Adolf Hitler inherited - but in terms of foreign policy, the Reich was also defenseless, for the 100,000-man army granted to us, with its poor technical equipment, would not even have been capable of effectively repelling an attack by a small neighboring state (no heavy weapons, no air force, etc.): a system of military alliances had the Reich in a stranglehold.
The Reich had been stripped of its honor because unscrupulous German politicians had once acknowledged the Reich's war guilt at Versailles: that was the legacy Adolf Hitler inherited on January 30th, 1933.

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[13] „Der Weg der NSDAP" (*The Rise of the NSDAP*), pgs. 15–28, 48–142; *Curriculum*, pg. 65; "SS-Taschenkalender" (*SS Pocket Calendar*) 1944, pg. 45

II. The Elimination of Parliamentary Government, of the Party System, of the Destruction of Marxism, and the Establishment of the Führer State and a Strong Reich Authority[14]

As a prerequisite for the establishment of the National Socialist Reich, Adolf Hitler uses a firm hand to eliminate the terror of the Marxist parties and crushes the political parties - thus, in place of a parliamentary system that is irresponsible and incapable of making genuine decisions, he establishes the Führer state.

The state no longer serves the special interests of individual groups, royal houses, or professional classes, for the National Socialist state, built upon the natural foundations provided by the people, is the highest form of the organized will of the community: in contrast to the liberal "night-watchman state," the National Socialist state is, in the truest sense of the word, the steward of the nation.
The leadership of the people is carried out by the best, the boldest, and the most responsible men of the German people, and the supreme decision-making authority is not an irresponsible parliament, but the Führer.
The special rights of individual states are replaced by the overall interest of the Reich, and an authoritarian Reich authority creatively plans and leads, unifying all the forces of the Reich into a single whole.

III. The Elimination of Unemployment, the Reconstruction of the Economy, the Creation of a True National Community, and the Realization of National Socialism[15]

In a very short time, Adolf Hitler succeeds in eliminating unemployment: the campaign slogan "Work and Bread for Every German" is thus realized.

The right to work becomes the foundation of the National Socialist state, and the entire economy is removed from the sphere of private capitalist interests, thus subordinated to the demands of the common good of the people; meanwhile, the peasantry is restored to a sound foundation.
The Law on the Organization of National Labor eliminates the conflict between employer and employee and, in its place, establishes a community of leaders and followers - thus is the core principle of the party program—that "the common good takes precedence over self-interest"—is realized through the creation of a genuine national community.

Socialism now becomes a reality:

"We envision a state in which, in the future, every position will be filled by the most capable son of our people, regardless of where he comes from; a state in which birth means nothing, and achievement and ability mean everything."

[14] *Curriculum*, pgs. 65–70, pgs. 71–88; "SS-Taschenkalender" (*SS Pocket Calendar*) 1944, pgs. 47–54
[15] *Curriculum*, pgs. 65–70, pgs. 71–88; "SS-Taschenkalender" (*SS Pocket Calendar*) 1944, pgs. 47–54

"Honor work and respect the worker" becomes the ethical principle of the productive German people: in place of charity and mercy, which entail no obligations, the Führer establishes the duty to make every sacrifice for the community.

Through the creation of the German Labor Front, all working Germans are united into a great community of producers: the expansion of social measures—such as housing construction, housing developments, social insurance, National Socialist social welfare, occupational safety, the KdF, the beauty of work, and after-work and leisure activities—enriches the lives of the productive German people and increases their productivity.
A systematic program for promoting talent (Reich Vocational Competition) gives the most gifted individuals—regardless of birth or wealth—the opportunity to develop to their fullest potential.

IV. Adolf Hitler's Educational Work Among the German People[16]

Through a massive educational campaign aimed at the German people, Adolf Hitler ensures that the former domination of Marxist and liberalist thinking disappears, and that the German people increasingly adopt National Socialist attitudes and behavior: concepts that were once ridiculed—such as honor, loyalty, faith, obedience, achievement, strength of character, self-sacrifice, fulfillment of duty, and freedom of the people—are now placed at the center as genuine values of life.

In the Hitler Youth (HJ), the League of German Girls (BDM), the Party, its various organizations, educational institutions such as the National People's Educational Association (NPEA), Adolf Hitler Schools, and Order Castles, as well as in the Labor Service and the Wehrmacht, the German people are being shaped according to National Socialist principles - in this way, Adolf Hitler ensures that National Socialism is not merely a passing fad, but remains the fundamental inner law of the German people for all time to come.

V. Adolf Hitler as the Architect of a Vibrant Cultural Life[17]

Drawing on his great artistic genius, Adolf Hitler revitalizes the entire cultural life of the German people, which had been overrun by foreign ways of thinking.
From his mind and through his ideas emerge magnificent works of art that are the expression of a pure and powerful artistic creative will: architecture, music, painting, film, theater, and literature are once again rooted in the people, and thus become an expression of a genuine, authentic cultural will.
Every member of the nation now shares in the cultural treasures of the people.

VI. Adolf Hitler Lays the Groundwork for the Eternal Existence of the German People

[16] *Curriculum*, pgs. 65–70, pgs. 71–88; "SS-Taschenkalender" (*SS Pocket Calendar*) 1944, pgs. 47–54
[17] *Curriculum*, pgs. 65–70, pgs. 71–88; "SS-Taschenkalender" (*SS Pocket Calendar*) 1944, pgs. 47–54

Racial science is established as the foundation for the development of the German people and their state - thus, the doctrine of the equality of all who bear the human form is countered by the recognition of the eternal value of race.
The fundamental laws of heredity also become cornerstones of National Socialist leadership.

Measures enacted by the Führer: the Law for the Prevention of Hereditary Diseases in Offspring; the Law for the Preservation of Pure Blood; the Law for the Protection of German Blood and German Honor; the fostering of the will to have a family and children; the combating the declining birth rate (marriage loans, family allowance); the Mother and Child Relief Organization; housing development, and the promotion of public health through public health management measures.
A strong, vibrant peasantry, as the source of life for the German people, is also being created by the Führer: the German people are once again being bound to the soil (Reich Hereditary Farm Act).
Food security for the German people is being ensured (Production Battle)[18].

VII. Adolf Hiller Restores the German People's Freedom of Action in Foreign Affairs[19]

The Four-Year Plans largely frees Germany from dependence on foreign countries in the area of raw material procurement - thus, the German economy has become independent of the global economy.
Adolf Hitler restores the German people's freedom in foreign policy and their honor by withdrawing from the League of Nations (October 14th, 1933).
On March 16th, 1935, with the reintroduction of universal conscription, Germany regains its military sovereignty through the Führer: a strong Wehrmacht thus protects the Reich.
In January 1935, the Saar region returns to the Reich.
In March 1936, the young National Socialist Wehrmacht marches into the Rhineland.
On January 30th, 1937, the Führer solemnly withdraws his signature from the shameful Treaty of Versailles.
On March 12th, 1938, the Führer was able to announce "the greatest achievement of his life" to history: his homeland, the Ostmark, returned home to the Reich - thus, the National Socialist Greater German Reich—the longing of a millennium of German history—became a reality, and in October 1938, the Sudetenland likewise returned home.
On March 14th, 1939, Slovakia, having gained independence, placed its fate in the Führer's hands.
On March 16th, Bohemia and Moravia once again came under the Reich's sphere of influence.
On March 21st, 1939, Lithuania returned the Memel Territory to Germany: "One people, one Reich, one Führer" became a reality.
Thus, through six years of tireless, arduous work for peace, Adolf Hitler established Greater Germany, and the humiliation and shame of November 9th, 1918, were thereby erased.

This purposeful, peaceful effort to build a new, greater Reich was abruptly interrupted by the hatred and the will to destroy on the part of the opponents of a strong Reich authority and a united, orderly Europe:

[18] The "Erzeugungsschlacht" was a program started in 1934 by the State Secretary in the Reich Ministry of Food and Agriculture, Herbert Backe, to increase food production and work towards food autarky. - The Translator
[19] *Curriculum*, pgs. 65–70, pgs. 71–88; "SS-Taschenkalender" (*SS Pocket Calendar*) 1944, pgs. 47–54

by the capitalist powers of England and America, by Bolshevism, and by the power of Judaism that dominates them all.
On September 1st, 1939, the war broke out that, at its core, represented a massive clash of worldviews. On September 2nd and 3rd, 1939, England and France declared war on Germany, after Adolf Hitler—particularly toward England—had repeatedly made practical proposals for maintaining peace; however, even as early as 1936, Churchill had said: “Germany is becoming too strong; it must be destroyed.”

Handout #8
National Socialism Is Saving the Nordic-Germanic Heritage of Europe

"Germany is called upon to liberate all the civilized peoples of the continent, not by seeking to impose its own distinctiveness on foreign peoples, but by directing each people's attention to itself and its own unique history."

- The Danish writer Henrik Steffens[20]

Europe is a Creation of the Nordic People

Europe was created by the Nordic spirit, will, and strength: the cultures of Greece and Rome rose to greatness through the creative power of the Nordic people, and they fell into decline when the proportion of Nordic blood among the ruling class was weakened by intermingling with inferior races and degeneration.
Meanwhile, the Viking expeditions spanned the whole of Europe, and they also founded Germanic kingdoms in Russia.

A Shared Culture Is the Foundation of Europe's Internal Unity

Despite their different geographical locations, traditions, and living conditions, the individual European nations share a common culture.
Each nation has its own system of government and way of life, but the great figures and their ideas belong to all of Europe—for example, Martin Luther, Beethoven, Mozart, Goethe, Kant, Nietzsche, Molière, Rembrandt, Rubens, Goya, Michelangelo, Leonardo da Vinci, Shakespeare, H. St. Chamberlain, Henrik Ibsen, Grieg, Sven Hedin, and Knut Hamsun.
These values were won through shared sacrifices, such as the battles against the Moors in Spain and France, against the Mongol and Hun invasions from the East, and against Rome during the Thirty Years' War.

Greece, Rome, and the Germanic peoples—the Historical Bearers of the European Mission

Europe was first embodied by Greece, then by Rome, and then by the Germanic peoples (the German-Roman Reich).

[20] Henrik Steffens was a Norwegian philosopher, scientist and poet during the Romantic period. - The Translator

The Nordic countries were united in the Kalmar Union under Margaret of Sweden; however, this union was short-lived, and the peasants revolted because the Central European nobles who were appointed failed to take into account the distinct national characteristics of the Nordic peoples.
At that time, the North was a great power, dominating the Baltic Sea region, Finland, and the Baltic states.

The Fragmentation of Europe, the Catholic Church, and the Counter-Reformation (Huguenots)

Pressure from the East—the Greek Catholic Church in the service of Russian imperialism—by Peter I, and not least by British naval supremacy and the French Revolution, fomented by Jews and Freemasons, ultimately destroyed the leadership of the Nordic peoples and replaced it with the rule of money and the mob.
Capitalism and supranational powers fought against the leading Nordic spirit using Jewish methods, such as lies and deceit - thus did the Nordic man and warrior, who loved battle and freedom, perished in this atmosphere or fled the country.
The Nordic man, whose free personality and creative drive could no longer flourish, was forced to go out into the world as a pioneer - thus, streams of the finest Nordic blood flow to America, to the overseas colonies, and to the great cities.

The German Nation as Europe's Vanguard

The German nation, tempered by many battles, has always held Europe together as a central force against all fragmentation - thus, to neutralize and destroy this power, the Jews and England—which the former ruled over the latter—incited war.

German National Socialism Ushered in the Rebirth of the Continent

Of all the countries in Europe, Germany suffered the most under the false peace of Versailles - thus, in the midst of the greatest distress, Adolf Hitler emerged as a liberator and established the German-Nordic way of life in stark contrast to Jewish materialism, the rule of money, and democratic mass indoctrination.
Thoughts and ideas are the greatest power in the world when they are grounded in reality—when they are true—and aligned with the laws of nature.

National Socialism as a Nordic Worldview

Because the Führer's ideas were correct, National Socialism became more than just German politics—it became a new Nordic worldview, and the Führer's struggle and ideas were understood and embraced far beyond Germany's borders.

Adolf Hitler, the Liberator of Europe

Adolf Hitler, the front-line soldier, came from the very heart of the people, for he felt the weight of a historic destiny resting on his shoulders.
He saw that the middle class was no longer fulfilling its role as a preserving and creative force, but now, through him, what seemed impossible was made possible: he roused the desperate and freedom-loving from their lethargic inaction and called upon all creative forces to fight against the enemy of the world.

The Führer established a better social order, and in doing so, he restored faith, confidence, and a zest for life to the Nordic people with their sound instincts: he did this not only in Germany, but also in Europe and throughout the world - thus, National Socialism has become a Nordic worldview that inspires all creative and combative elements.
In this way, a new culture and the "Germanic Age" has been ushered in: the proof of this can be found in the volunteers from all countries who fight alongside us in our ranks.

The National Socialist Organization in the Germanic Countries

Throughout Europe, organizations similar to the NSDAP were established, all of which also sought liberation from Judaism - thus, since 1933, the Jews have left no stone unturned in their efforts to prevent the formation of such organizations in other countries, hence the encirclement of Germany.

At the End of the War, Victory Will Belong to the Political Soldier of National Socialism

The struggle against National Socialism is being waged by the enemy with every weapon at its disposal: the enemy will stop at nothing.
Small and neutral states are being threatened and subjected to a campaign of bombing terror, while in the territories occupied by German troops, the enemy is spreading illegal, mendacious propaganda and inciting hatred - and yet, political soldiers are coming to the Waffen-SS from all countries—men who voluntarily fight against the enemy of the world.
We must all be political soldiers in this struggle between our National Socialist worldview and the Jewish quest for world domination: all the countries of Europe stand or fall with Germany's victory.

Handout #9
Only a Strong Reich Can Save Europe - I

The Reich is our Duty

"When one speaks of the 'Reich'—whether in America, Asia, Russia, or Japan—only one Reich is meant: this Germanic Reich of the German nation."

- Heinrich Himmler

I. The Reich is as Old as the German People Themselves; It Embodies the Nation's Historical Mission[21]

The migration of the Germanic peoples laid the foundation for later Europe.
The Frankish Empire was the precursor to the formation of the First German Reich; Charlemagne was the creator of the Germanic West and the unifier of the Germanic tribes.
The founding of the Reich and the emergence of the German people under Henry I was the moment when the German Reich and the German people simultaneously entered history.

II. The Reich of the Middle Ages—the German People's Trial Run in Leading the Western World[22]

Otto the Great becomes Emperor and leader of the Germanic Western world - thus does the German people become the agents of the Reich's European mission, as protector and shield of the Western world against external threats (Avars, Saracens, Magyars, Mongols, Turks) and upholders of a just order within.

Highlights of Medieval Imperial History—the Saxon Emperors, the Salian and Staufer Dynasties: Henry I (unification, victory over Hungary, founding of cities); Otto the Great (the imperial title, annexation of Italy, eastern colonization); Conrad II and Henry III (annexation of Bohemia, Burgundy, Hungary, and Poland); Frederick I Barbarossa (the legend of the Emperor in the Mountain); and Henry VI (Italy, half of France, England, North Africa, Cyprus, and Armenia under Imperial control).

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[21] "Der Weg zum Reich" (*Rise of the Reich)*, pgs. 30–47; "Das Reich und Europa" (*The Reich and Europe*), pgs. 1–11; *Curriculum*, pgs. 15–30
[22] "Der Weg zum Reich" (*Rise of the Reich)*, pgs. 48–51; "Das Reich und Europa" (*The Reich and Europe*), pgs. 11-21; *Curriculum*, pgs. 29–33

The old Reich did not perish as a result of military defeats or racial decay, but was brought down by the power-hungry papacy, which knew how to exploit German discord (Henry IV, Gregory VII, and Canossa).

III. Following the Collapse of the Old Kingdoms, German Forces Continue the Reich's European Mission[23]

The greatest colonization effort in European history was attempted: the German expansion eastward.
It was initiated by the Saxon rulers (Henry I, Otto the Great), continued by Henry the Lion, and crowned by the Teutonic Order and the Hanseatic League.

The Teutonic Order was the embodiment of the Germanic ideal of loyalty, the nucleus of the Prussian state (the "concept of service"), and led the conquest and settlement of the Baltic region.
The reasons for its decline: too little peasantry, and thus no new generations.

The Hanseatic League was a confederation of cities rooted in Germany, stretching from Flanders to Norway and Estonia.
In the realm of trade policy, it fulfilled a role that, by right, should have fallen to a powerful Reich: the "Royal Merchant."

IV. The Absence of a Unifying Imperial Authority Ushers in an Era of European Civil Wars; Attempts to Restore Order from the Periphery are Bound to Fail[24][25]

Spain's attempt to organize Europe from the southwestern corner in alliance with the Roman Catholic Church fails due to resistance from Germanic Lutheranism (the Geuzen, North German princes), England, and France.
France's attempt to dominate Europe militarily (Louis XIV, Napoleon) fails because it is unable to subdue the German heartland of the continent (Prince Eugene, Frederick the Great, Stein, Scharnhorst) and because of "England's resistance" - thus, since its rise as a naval power, England has been concerned solely with maintaining European discord ("European balance of power") in order to have a free hand for its predatory policies throughout the world.
Its tactic is: to combat the strongest power on the continent by uniting the many smaller ones.
England's policy: with France and the Netherlands against Spain; with Spain and France against the Netherlands; with Spain, the Netherlands, and others against France, and with France and all the others against Germany.

Europe as a whole stands or falls with the existence of a strong Reich, as history shows that the Reich's golden ages coincided with periods of Europe's powerful influence in the world and of fruitful cooperation among its peoples.

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[23] "Der Weg zum Reich" (*Rise of the Reich)*, pgs. 52–60; "Das Reich und Europa" (*The Reich and Europe*), pgs. 21-23; *Curriculum*, pgs. 33-35
[24] To be briefly touched upon.
[25] "Das Reich und Europa" (*The Reich and Europe*), pgs. 25-32; *Curriculum*, pgs. 35-39

Europe and the Reich are fatefully linked: one is inconceivable without the other in the long run.

Handout #10
Only a Strong Reich Can Save Europe - II

The European Community is Reborn in the Reich

"We know that we are standing at a decisive moment in German history, but we also know that never before have the banners of the Reich been carried forward with greater determination and a firmer hand, and that no power in the world can prevent this rebirth of Germany and the Reich for the good of Europe."

- Alfred Rosenberg

I. The Peasants' War, Religious Conflicts, and the Thirty Years' War: The Lowest Point of Imperial Power and the Culmination of European Anarchy[26]

Review (see "Reich als Verpflichtung" [*The Reich as an Obligation*], IV): the attempts by peripheral peoples to establish order were bound to fail because the continent can only be organized from Central Europe.
Germany is destined to lead the continent for the following reasons:

a) its geopolitical location,
b) its numerical superiority,
c) its ethnic composition, and
d) its form of government (the Reich as a supranational form of existence).

The longing for a strong Reich has always been alive in the best of Germans: in peasant and knight uprisings, embodied in men like Ulrich von Hutten[27], and in men like Martin Luther as a champion of German intellectual freedom (which was distorted by his heirs).
Only a strong Reich guarantees the survival of the German people and the continental order: the Thirty Years' War—a European fratricidal war of the greatest magnitude—for example was fought at the expense of a powerless Germany (and of 20 million Germans, about 11 million perished.)

A new great danger then from the East: the Turks: the Eastern March of the fragmented Reich was then the continent's last line of defense.

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[26] "Der Weg zum Reich" (*Rise of the Reich)*, pgs. 64–76; "Das Reich und Europa" (*The Reich and Europe*), pgs. 31-36; *Curriculum*, pgs. 37-39
[27] A German knight and scholar who became a follower of Martin Luther and led the Knights' War in 1522, which later inspired the German Peasant's War. - The Translator

II. The Resurgence of the German Heartland in Europe and the Two Power Centers in New Colonial Territories: Austria and Prussia[28]

Austria grew stronger through its defensive struggle against the Turks, and Imperial Field Marshal Prince Eugene, who was shielding the west and south, projected power toward the southeast, leading to the Danube region being brought under German power and culture; Prussia also emerges from the border conflicts, becoming the nucleus of a new imperial order.
The Great Elector and the Soldier King then laid the foundations of the Prussian state: the officer corps and the civil service with its core values, which were honor, loyalty, and duty.

Frederick the Great was the founder of Prussia's status as a great power and the architect of the Prussian concept of the state - the Frederickian example was thus a prerequisite for Germany's intellectual rebirth.
The unification of Germany and the reestablishment of the Reich was accomplished via the detour of the Prussian-Austrian fratricidal conflict (the Silesian Wars, the Seven Years' War).
The collapse of the outdated Prussian state structure occurred in the face of Napoleon, and the resurgence of Prussia happened under Stein, Scharnhorst, and Gneisenau.
The Wars of Liberation were a resurgence of the German will for unity and the Reich.
The German people's painful struggle to find a political form was shaped by trends in the 19th century: through student fraternities and revolution.

Meanwhile, the growing fragmentation of Europe occurred due to England's meddling, France's fruitless imperialism, and Russia's threatening interference.

III. Bismarck Reestablishes the German Reich and Creates a European Peace Under German Leadership[29]

Bismarck transformed Prussia into an instrument of German unification.
Bismarck's German Reich emerged through three wars: 1864 (against Denmark), 1866 (against Austria), and 1870–71 (against France).
Bismarck's domestic order: a federal state, tight military and economic integration, and the most advanced labor legislation in the world.
Bismarck's foreign (European) order: a European peace system based on a balance of interests achieved from the center - thus, Bismarck became the "Coachman of Europe" (through the Congress of Berlin).

The enemies of the Bismarck Reich: clericals, Freemasons, and Marxists; this would result in the Kulturkampf and the Socialist Law.

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[28] "Der Weg zum Reich" (*Rise of the Reich)*, pgs. 76-91; "Das Reich und Europa" (*The Reich and Europe*), pgs. 36-44; *Curriculum*, pgs. 41-45
[29] "Der Weg zum Reich" (*Rise of the Reich)*, pgs. 91-96; "Das Reich und Europa" (*The Reich and Europe*), pgs. 44-46; *Curriculum*, pgs. 45-46

IV. The Defeat in the First World War Was the Fault of Germany's Political Leadership At the Time[30]

Wilhelm II was the petty heir to a great legacy.
Germany lost the First World War politically—both domestically and internationally—even while it remained militarily undefeated.
Versailles: this was the second great low point in German history.

The Führer's movement renewed the national strength of the German people and laid the foundation for the reestablishment of a German-Western Reich in the spirit of National Socialism; then, by 1939, Adolf Hitler laid the groundwork for a more just order on the European continent and created the conditions for the coming struggle for the freedom of Europe: the elimination of the Bolshevik outpost in Spain, the establishment of the Protectorate, and the pacification of the Southeast - thus, the Second World War is the continuation and conclusion of a thirty-year struggle for the Reich and its order, with clear-cut fronts.

The Reich is the standard-bearer of the struggle for Europe and the architect of the future order of the united continent.
The reorganization of the continent, both politically and socially, will be governed by the principles of a revolutionary European socialism; it is reserved for each nation to determine its own place within the continental community in accordance with its contribution to the whole.
Within the Reich, the great and painful history of the West will find its final fulfillment.

[30] "Der Weg zum Reich" (*Rise of the Reich)*, pgs. 104-115; "Das Reich und Europa" (*The Reich and Europe*), pgs. 46-48; *Curriculum*, pgs. 46-47

Handout #11
Europe in Danger

I. Europe's Position Among the "World Powers"

1. New Large-Scale States:

The world is marked by the formation of new, massive concentrations of power.

a) The United States today dominates not only the northern half of the entire American continent, including Canada and Mexico, but also the South American nations through the power of the dollar - thus, in the Western Hemisphere, a continent is taking shape that is politically and economically led by the Jewish community of New York, with its natural resources, the fertility of the land, the range across all of the Earth's climates, and the vast expanse of its territory allowing for the emergence of a power on a scale the world has never before witnessed.

b) The Soviet Union dominates northern Asia and eastern Europe, and vast areas stretching from Moscow to Vladivostok also contain immense riches in fertile soil, mineral resources, and raw materials. The Soviets' goal is to continue the legacy of Tsarist imperialism by gaining access to warm seas: the Atlantic, the Mediterranean, and the Indian Ocean.

c) In the Far East, under the leadership of our Japanese ally, the new "Greater East Asia" is emerging, which likewise represents a concentration of power on a continental scale.

2. Small European Nations and States:

Europe is comprised of over 30 nations, the majority of which have populations ranging from 2 to 8 million: viewed in comparison to the aforementioned large-scale states, the European nations and states appear very small, and the relationship of these small nations to the new large-scale states is similar to that of the small German states around 1800 to today's Greater Germany.

The world is governed by the law of new, large concentrations of power, made possible by technological advances in communications, transportation, the economy, and warfare: with this in mind, can these small nations and states of Europe survive given the current state of world politics?

II. Europe's Adversaries

1. Bolshevism

Those in power in the Moscow Kremlin seek world domination, and they are pursuing their goal in stages.

In 1935, the then-Soviet ambassador in Paris, Potemkin, said to the then-Minister of War, Fabry:

"The Soviet Union emerged from the First World War; the next war will give rise to a Soviet Europe."

Meanwhile, a Soviet officer recently captured in the East openly declared:

"If we succeed in eliminating Germany, we will then start the war against England.
There will be only two ruling powers in the future world, each in its own hemisphere: America and Soviet Russia; England would only stir up trouble, so we will destroy it."

And in the summer of 1938, the President of the Soviet Union, Kalinin, wrote:

"The victory of Bolshevism in the Soviet Union must be regarded as incomplete as long as the remaining states of the world still have a form of government different from that of the Bolshevik regime."

Here, the goal of the Bolshevization of all humanity, including the American hemisphere, is explicitly stated.

The Swedish scholar Sven Heding writes these days:

"If the Soviet plan succeeds, a Bolshevization of fantastic proportions awaits us.
Although the population of Europe is twice as large as that of Russia, its high culture will not leave its mark on the crude and primitive Russian masses; on the contrary, it will be dragged down to the low level of the conquering race, and the result will be countless mass graves and deportations to the vast expanse of Siberia.
For the Bolshevik regime to survive, Western culture must be eradicated."

2. England

England brought about this war to maintain its European supremacy - thus, it supported the small state of Poland in its defiant stance toward Germany, only to subsequently refuse to support it either militarily or politically: no country in Europe will ever forget England's betrayal of Poland.

Today, England is fighting to preserve a few remnants of its former world empire, but the sell-off of the Empire is in full swing: for example, South African Prime Minister Smuts stated some time ago that England would be incomparably poorer after this war than before it - therefore, England has already lost its war today.

Sven Hedin writes:

"Within a Bolshevized Europe, it will not be long before England becomes easy prey. The repulsive thing about this spectacle is that two nations at the pinnacle of Western civilization are sacrificing the very limits of their material and human resources to destroy a continent that is the cradle and stronghold of our culture; what is pathological and insane about this war lies in the blind fury with which the Western powers are working toward their own downfall."

"If they succeed in crushing Germany, the way will be open for the Soviet Russian Republic to advance its borders to the Baltic Sea, the Mediterranean, the English Channel, and the Atlantic."

3. Americanism

The quest for world domination by the dollar imperialists of New York and Washington is the driving force behind U.S. involvement in this war.

So far, the New York Jews have done excellent business: not only have they brought about Canada's closer alignment with the U.S., nor have they merely eliminated the weak resistance of the South American states to Washington's hegemony, but they have also gained a foothold east of the Atlantic—in West Africa, North Africa, Ireland, England, and Iceland—and are not willing to relinquish these "bridgeheads" later on.
What America brings us is evident in southern Italy: the plunder of cultural treasures, the starvation of the population, the defenseless exposure of women to white and non-white mercenary troops, crime, insecurity, and epidemics.
The Americans would merely plunder a Europe they had conquered, deport the population or let them starve, but would not lift a finger to rebuild anywhere.

4. World Freemasonry

One of the secret world powers—which has not only brought about the consolidation of numerous financial interests into the colossal edifice of modern global capitalism, but also seeks, through criminal means, to undermine every healthy national force, eliminate strong leaders, and spread a spirit of decay—is world Freemasonry, whose ultimate leadership is unambiguously in Jewish hands.

5. World Jewry

The driving force behind American dollar imperialism is Judaism; President Roosevelt, who himself has Jewish ancestry, has also surrounded himself with Jews as his closest advisors, and has only to carry out the orders of his secret masters.
That same Jewish community has managed to bring the key positions of the Soviet economy under its control - thus, the Soviet Union today represents a strange mixture of state capitalism and private usury. Both paths, however—state capitalism and private capitalism—lead to the same goal in the Soviet Union: the supremacy of the Jewish community.

What Europe has to expect from Jewish world domination has become so clear in the Baltic states—which are temporarily occupied by Red Army troops—in White Ruthenia, Ukraine, and Bessarabia, as well as in southern Italy and North Africa, that no people with their wits about them can harbor even the slightest doubt.

III. Europe's Opportunities

Europe faces a choice: either the destruction of all independent national identities, all freedom and justice, and all culturally creative people—and a descent into slavery and barbarism—or the uniting of all forces for common defense and common resistance.

Sven Hedin writes:

"Through the conferences in Moscow, Cairo, and Tehran, Stalin has been assured that England and America will not place any obstacles in the way of his advance toward the Atlantic - thus, England and America have surrendered the fate of Europe to Bolshevism."

In light of this development, there is only one salvation: the unification of the European family of nations under the leadership of the Reich.

Sven Hedin writes:

"Germany is the only power capable of saving not only Europe, but all of humanity from the great calamity, the most terrible disgrace that has ever existed."

IV. The Reich Defends Europe

The Reich does not merely provide military protection for Europe against the onslaught of Bolshevism and the threat of Americanism, but also defends European culture.

Adolf Hitler's Germany fights for:

1. Social Justice

Only Adolf Hitler's race-bound socialism strives for the genuine well-being of working people and the bringing about of social justice; in comparison, in both capitalist and Bolshevik countries, workers find only exploitation and a lack of rights.

2. A Free Peasantry

A down-to-earth, vigorous peasantry is the root of all national culture, and only in Europe does a healthy peasantry still exist.

Adolf Hitler says:

"The German people will either be a peasant people, or they will cease to exist."

3. Language and National Character

Europe's wealth of peoples, cultural languages, and national characteristics is unsurpassed: in the preservation of its own language and its down-to-earth folk traditions, every nation rightly sees its most important cultural task and the root of its national existence.
Within the European family of nations, every nation will be able to remain true to its language and culture, its national character, and its folk traditions, and draw upon these strengths to make its contribution to Europe's collective achievement.

4. Freedom and Independence

Neither Bolshevik centralism nor the cultureless spirit of dollar imperialism offers genuine freedom and independence for small nations; only a political idea that springs from the very foundations of life and seeks to obey the eternal laws of life—one that thus prioritizes the well-being of people and nations rather than its own power and advantage—can therefore safeguard the freedom and independence of small nations.
The example of Poland demonstrates with all desirable clarity what our opponents have in mind for small nations.

5. Culture

Bolshevism and Americanism feed off European culture; they have created nothing of their own in the cultural sphere, and they will prevent any freedom of creative development by placing every cultural endeavor in the service of their quest for power, thereby degrading it: ultimately, culture must grow.

None of today's leaders has a greater understanding of the creative forces of nations than Adolf Hitler - Léon Degrelle, the leader of the Walloon people, said the following about the Führer on April 20th, 1944:

"The remarkable statesman who holds twenty European peoples in his strong hands, the warrior with his unforeseeable reactions or that long patience, which is even more beautiful than his lightning-fast actions, is also a remarkable poet, and has a heart wide open to the stirrings of even the most humble souls. Incidentally, only poets can change the world, for they alone possess that freshness and that fervor that enable them to overcome all difficulties; they alone cast upon reality that light which makes everything more beautiful, warmer, and brighter."

V. The European Family of Nations

Given the circumstances and its strength, only the Reich can assume leadership of Europe - the Swede Sven Hedin says:

"The Germans are the most capable of all nations: that is why the Bolsheviks seek to crush them.
As engineers, merchants, and colonizers, the Germans are more successful than other nations: that is why England and America want to destroy their factories and commercial centers.
German soldiers are the best in the world: that is why they should be defeated and disarmed with Russia's help."

Only a victorious Reich can provide threatened Europe with the firm support and strong center it needs.

The family of European nations is rallying around this Reich in peaceful cooperation, for the peoples of Europe know that its social transformation will be the greatest event of the postwar era.

"From the blood shed on the front lines, the socialist revolution will arise: this is what the Führer wants, he is preparing it, and he is doing everything to hasten it.
We know that the goal of his struggle is to secure justice, prosperity, and respect for the worker; the soldier who fights and suffers does so without complaint, because this radiant hope sustains him.
The war is merely a stage to be overcome as soon as possible, for beyond the war lies the powerful and peaceful revolution that will transform Europe—which was torn apart only yesterday—into a great socialist community."

- Léon Degrelle

Handout #12
Europe's Mortal Enemy—Bolshevism

"We must have no doubt that the fate of Europe for the next thousand years is being decided at this very moment."

- Adolf Hitler, November 8th, 1941

I. What Is Europe?

Shaped for millennia by the power of Nordic-Indo-European peoples, Europe—despite all the diversity of its ethnic, cultural, and political divisions—is nonetheless a unity, and it constantly strives anew toward unity.

The common foundation of life for its peoples is kinship, for despite today's racial differences, Indo-European heritage has laid the foundation for cultural and political development throughout Europe, and German heritage has renewed and expanded this foundation.
Ever since the Greeks' struggle against the Persians, the rulers of Asia, the idea of freedom has become the guiding principle of European development; this idea is also reflected in the high regard for the individual and the creative achievements of the individual within the free community of people and state.
Finally, the foundation for Europe's unique intellectual development was laid as early as in ancient Greece: the free pursuit of truth, the boundless will to attain ultimate knowledge, and the establishment of a science that was not limited or hindered by any priestly authority.

Ancient Rome was the first to attempt the unification of a large part of Europe on a political basis and laid further foundations in governance and the legal system; however, its empire perished as it became increasingly Orientalized.
Since then—for 1,500 years—the Germanic peoples have taken up and expanded the true legacy of the Greeks and Romans: the preservation of human freedom, cultural wealth, and state order; moreover, they created the concept of the empire and realized it for the first time in the Middle Ages—a new principle of order that preserved the higher unity of Europe above the diversity of its peoples and cultures, thereby defending it from all enemies.
At the same time, the Germanic tradition—led by the German people—has, through centuries of intellectual struggle, shaped Europe as we know it today, and has renewed, expanded, and preserved the cultural foundation even of non-Germanic peoples: the belief in a divine world order—independent of the various religious denominations of its peoples—the idealism of thought, and the sanctity of property all connect the peoples of Europe today to its Germanic core.

Thus, despite repeated fratricidal wars and centuries-old internal tensions in the foundations of culture, human values, the legal system, and the economy, Europe is nonetheless a unity - today, however, it strives to consolidate its unity more strongly in order to safeguard its existence against threats from the East and West, and to secure a new, better future.
Europe is, for all of us, the community of free peoples, the very embodiment of culture and human dignity.

II. Why Is Bolshevism the Mortal Enemy of Europe?

Bolshevism has its origins in both Judaism's idea of world domination and the Asian despotism of Genghis Khan: both of these are united, even by blood, in its founder, the half-breed Lenin.
Its ideological foundation, Marxism, is pure materialism: it denies religion, higher culture, human dignity, and private property, and seeks to wipe out all nations and establish in their place a world proletariat that no longer recognizes any distinctions of race, culture, or social hierarchy.
The essence of Bolshevism is the annihilation of man as a higher living being—as has already been carried out in Russia. Its goal is thus: the extermination of the leadership class that has emerged from race and nation, the elimination of all meaningful ethnic structures, the abolition of private property, and the indiscriminate proletarianization of all countries and peoples.

As in Russia, a coercive state is to be established in Europe as well upon a mass of people who have been completely stripped of their rights and are devoid of will and soul: this state would serve as the final foundation for the ultimate conquest of world domination.
Russia, where Bolshevism was first able to carry out its diabolical experiment on people and nations, had been accustomed to a despotic system for decades under Mongol rule and tsarism; political or human freedom has never played a role in Russia.
Meanwhile, since its beginnings, Europe has thrived on the idea of freedom: no authoritarian state has ever been able to survive for long in Europe.
Bolshevism has enslaved all the peoples of its vast empire even more than tsarism had before—it has wiped out every distinct ethnic identity with its own culture and way of life.
Europe thrives on the diversity of its peoples—even small ethnic groups have shaped their own existence in culture and administration.
In Bolshevik Russia, with the destruction of even small-scale farming, private property has been virtually eliminated; the peoples of Europe can preserve their rich culture and civilization, their technical and social achievements, and their high standard of living only on the basis of private property, and thus the sanctity of property is a European principle.
In Russia, Bolshevism has degraded human beings from higher beings to proletarians, branding them as soulless slaves of the state; the European, living by the ideal of freedom, can in the long run serve the state only through voluntary submission, for it is from this that his creative achievements arise.

III. What Follows From This?

The subjugation of Europe by Bolshevism would not merely mean the political and military subjugation of its peoples, for Bolshevism must destroy Europe—that is, its peoples and its people—if it is to establish its system here.

Atheistic Marxism, its purely materialistic view of life, the destruction of human dignity, the eradication of all freedom whatsoever—each and every one of these program points spells death, the downfall of Europe; the European cannot breathe in the atmosphere of the Bolshevik state prison, for he needs freedom as much as he needs his daily bread.
The German worker, to whom the working class of all of Europe looks for guidance today, is a creative, high-achieving individual with a desire for a cultured life and the right to property; he would perish if German-European socialism were to succumb to Jewish-Asian Bolshevism.
Faced with the gravest threat to its existence in Europe's two-and-a-half-thousand-year history, there is only one salvation: the renewal of its unity through the Reich as the leading power.

"If Europe is to survive as a whole, it needs leadership, for a united Europe without leadership would be a lifeless mass; a leaderless united Europe would fall apart at the first sign of strain."

- Kleo Pleyer

"A merciless and ruthless war has been forced upon us by eternal Judaism, which, if it were unable to halt the forces of destruction at Europe's borders, would transform this continent into a single field of ruins.
It would not be the burned-out cities or the destroyed cultural monuments that would remain as the worst consequence of this struggle however; rather, it would be the masses of people brutally slaughtered, who would fall victim to this intra-Asian deluge, just as they once did during the era of the Hun and Mongol invasions."

- Adolf Hitler

Literature:

1) "Europa und der Bolschewismus" (*Europe and Bolshevism*)
2) "Kampf dem Bolschewismus" (*The Fight Against Bolshevism*)

Handout #13
That Is Bolshevism!

"We know the theoretical principle and the cruel truth behind the goals of this global plague: it is called the rule of the proletariat, but it is in fact the dictatorship of Jewry!
In Russian Bolshevism, we must see Jewry's attempt in the 20th century to seize world domination."

- Adolf Hitler

I. The Origins of Bolshevism

Founded by Lenin, a man of mixed Jewish and Tatar descent, Bolshevism is the political system that seeks to put into practice the teachings of the Jew Karl Marx—Marxism, or communism.

II. Main Tenets of Marxism

Human beings and human "society" are products of matter; the family, races, and nations are merely artificial constructs; the denial of any divine world order and of all spiritual, moral, and emotional values; the rejection of private property, and the demand for the establishment of the International, a classless society of all people, through world revolution: "Workers of the world, unite!"
The true goal, kept secret from the peoples, is Jewish world domination following the destruction of all peoples, states, and cultures through the chaos of world revolution.

III. The Path of the Bolshevik Revolution

The starting point of Bolshevism was in Russia, where the most favorable conditions existed: a primitive, immensely resilient mass of people; the disintegration of the ruling classes within the tsarist system; the social misery of the industrial working class; the land-hungry peasantry, and, in addition, terrible bloodshed caused by the war.
The victory of Bolshevism was brought about by a small, tightly disciplined organization under Lenin's dictatorial leadership and through powerful propaganda slogans: total socialization of industry! All land to the peasants! Still, it took years of struggle to secure power domestically.
The Cheka, to which millions of innocent people fell victim, ensured the deliberate suppression of all resistance through a sophisticated system of terror; added to this were rigorous propaganda and indoctrination methods from the very beginning - thus, the industrial working class was fanaticized by the belief in a future paradise for all working people.

Meanwhile, abroad, an attempt is made through the Comintern, the Communist International, headquartered in Moscow, to bring about the communist revolution.
In contrast to Trotsky and his allies, Stalin recognizes that the world revolution cannot be achieved through internal subversion alone - therefore, since 1929, the new dictator has chosen a different path: a provisional focus on Russia.
Through the Five-Year Plans, Stalin sought to fully implement the Bolshevik experiment in Russia - his goal is:

a) To transform all people into proletarians, and through this
b) to mold people into docile workhorses for the
c) industrialization of the entire economy, including agriculture - this was intended to achieve:
d) the most massive war production of all time.

This is all done in order to complete the ultimate goal:

e) The Bolshevik world revolution through a new world war.

IV. The Methods

After the destruction of the bulk of the former ruling and intellectual class, Jews take their place everywhere; they also take on the task of shaping the new type of person for the Bolshevik system, for only the uprooted Jew is capable of carrying out the transformation of the Russian, peasant-oriented person into a soulless workhorse.
Propaganda and mass education are expanded on a massive scale, and intellectual standardization through Marxism is carried out by any means necessary.
The limitation of instruction is established, along with limitations on specialized training to very specific fields; everything is geared toward industrialization.
Above all, the younger generation is shaped by political fanaticism and a one-sided, materialistic education in the “new style” of the Soviet man.

The shaping of the individual through Bolshevism is accomplished from early childhood onward; marriage, formerly sanctified by religion and emotion, is now merely a mechanism for procreation.
“Equal rights” for women leads to women being drawn into every male occupation, hence the raising of children in Bolshevik kindergartens and communal schools - thus, through hermetic isolation from any genuine European intellectual education, from the culture and way of life of other peoples, these young people are easily indoctrinated, growing up in the belief that they belong to the most progressive welfare state on Earth, and are working and fighting for the future paradise of humanity.
The continuation and further expansion of terror complement this intellectual massification - most radical, however, is the forcible transformation of all occupational groups and social classes into proletarians.

Since the first Five-Year Plan, the process of transformation has begun systematically: the construction of massive industrial complexes on the one hand, and the ruthless destruction of the peasantry on the other.

Through the collective system, countless millions of former peasants are expropriated and deported as propertyless slaves to the new industrial centers or to forced-labor camps; millions more perish of starvation, and the rest remain as rural industrial workers on the kolkhoz and sovkhoz farms.
The goal of collectivization is, in Stalin's own words, "the equalization of city and countryside," and the expansion of the industrial proletariat as the basis of "socialism" - thus, for the Bolsheviks, agriculture is also "industry", and consequently, the peasants must also become proletarians.
The result is that, in 1939, according to official Soviet statistics, only 1.8 percent of the total population remained as small-scale independent farmers, while all others—dependent, propertyless workers and employees in both city and countryside—were proletarians.

The entire economy of the Soviet Union was geared toward rearmament; every branch of industry was essentially an arms industry, and thus as early as ten years before the outbreak of the war, the Russian population—the labor slaves in both city and countryside—was reduced to the lowest standard of living, just as today's Russian conscript in wartime receives only enough clothing, footwear, food, and shelter to enable him to serve as a "soldier of the world revolution."
Millions work almost without pay in concentration and penal camps of all kinds until their deaths, with clothing and food far worse than that of black slaves in earlier centuries.

The success of this system (which, even before the war, had claimed 30 million lives according to conservative estimates) is evident: in the world's largest state, the Jew has created a uniform mass of workhorses, and with them, it was possible to build up an arms industry that even today still produces vast quantities of tanks, aircraft, artillery, and weapons of all kinds for the fight against free peoples.
These people—dehumanized, yet intellectually fanatized by a heretical doctrine hammered into them for decades, and today further controlled by a falsely propagated "patriotism"—are also the best fodder for the massive battles in the East, nameless sacrifices for the secret goals of world Jewry.
The danger posed by this system is immense because of its purposeful implementation - Lenin's words on the goals of Bolshevism stand out in huge letters today behind the banners of the Red Army, which supposedly fights to defend its homeland:

"Our goal is unwaveringly the attainment of world domination...
Soviet rule knows neither freedom nor justice; this rule is based on the suppression and annihilation of every individualistic will...
Ruthlessness to the utmost is our duty... Through total tyranny—in the service of which even every act of betrayal, every broken promise, and even the denial of the faintest shadow of justice stands—we will crush humanity down to the lowest level of equality, which alone makes people fit to become easily manageable, uniform tools of our power."

For Germany and Europe, then, Adolf Hitler's insight applies in all its consequences:

"We Germans have everything to gain in this struggle for existence or extinction, for the loss of this war would mean our end in any case.
Inner-Asian barbarism would descend upon Europe as in the days of the Huns or the Mongols: no one knows this better than the German soldier and the nations allied with him, who came to know the true nature of Bolshevik 'liberation of humanity' on the front lines."

Literature:

1) “Europa und der Bolschewismus” (*Europe and Bolshevism*)
2) “Kampf dem Bolschewismus” (*The Fight Against Bolshevism*)

Handout #14
A National Order of Life Against Bolshevik Massification

How Do Bolshevism and National Socialism Differ?

I. How the German Soldier Experienced the Soviet Union

When the German worker crossed the borders of the Soviet Union as a soldier in 1941, he entered a new world: while many of them originally considered much of what they had heard to be political propaganda, and memories of the Marxist slogans from the era of the Weimar regime—which, after all, had been "banned" since 1933—lived on in some of them, from the very first moment of seeing it with his own eyes, everyone was convinced.
Where there had been order back home, here he saw only disorder and chaos; where he had known a cleanliness he took for granted, here he saw only filth; where he had known decent clothing, here he saw only rags: these were merely minor superficialities however, for the soldier is, after all, accustomed to seeing everything from a practical perspective.
Instead, here he saw a system that refuses to grant him what the National Socialist worker regards as the minimum prerequisite for a contented life—namely, a decent, orderly existence with the opportunity to acquire property according to his own taste through work and diligence; here he saw a system that does not regard him as a living co-creator of the great order directed toward the common good, but a useful but utterly insignificant object, a piece of material in the service of the great state machinery.

That was the first impression our soldiers had, and they immediately got a true picture - it did not, however, reveal all sides of Bolshevism, and therefore, here follows a brief overview of its most important characteristics: in doing so, we will always contrast our ideals with Bolshevik machinations.

We ask: what is the difference between Bolshevism and National Socialism?

II. Against the Age-Old Deception of the "Equality" of All People, We Put Forward the Thesis of Blood and Race

The false doctrine of the equality of all people is an old one, as the U.S. Declaration of Independence (1776) begins with, "all men are created equal"; then, during the French Revolution of 1789, "liberty, equality, and fraternity" were proclaimed as the basis for "human rights."
The deception of human equality has brought calamity upon the world for centuries: politically, it led to "democracy", and economically, to liberalism.

Marxism, finally, also demands economic equality for all—that is, the equalization of all incomes and wages: to achieve this demand, workers of all countries are called upon to wage class struggle against the property-owning class.
Bolshevism, likewise based on the fallacy of equality, now seeks to transform all of humanity into a unified world proletariat that must meekly obey Jewish-Bolshevik leadership.

The heresy of equality violates the laws of nature, as anyone who opens their eyes can see that people are not equal to one another: there are the intelligent and the limited, the strong and the weak, the brave and the timid, and so on.
Nations, too, are not equal to one another, as anyone who has fought in Norway and Serbia, in France and Russia, can cite numerous differences among nations - but what are they?
It has also long been scientifically proven that every human being's predispositions are determined by the genetic heritage of their ancestors; the laws of heredity that prove this are important to our worldview, for they completely refute all of the aforementioned heresies - thus, just as individual people carry within themselves the genetic heritage of their ancestors, so too are the characteristics of a nation explained by the races from which it is composed, and that nations, too, are not alike.
The doctrine of human equality is a dangerous lie that has brought immeasurable calamity upon the world.

III. Bolshevism Promotes the Racial Melting Pot—We Fight to Preserve the Purity of the Blood

The world revolution sought by Bolshevism is intended to be a melting pot in which everything that distinguishes one people from another is to disappear: all that is lofty and noble—family, clan, homeland, culture, and religion.

The Aryan people's bonds of blood and their deep roots in the land and homeland are the main obstacle to Jewish plans for world domination: that is why racial mixing is encouraged in every way among the peoples of the Soviet Union.
In contrast, National Socialism demands that the German people preserve the purity of their blood, for if the blood is corrupted, the people will perish.

For millennia, history has taught us the devastating consequences of racial mixing: the Goths and Vandals during the Migration Period, for example.
National Socialism therefore ensures the preservation of racial purity through education, as well as through laws and regulations like the "Law for the Protection of German Blood and German Honor": this law offers protection against intermingling with foreign blood, particularly Jewish blood, and additionally, German soldiers stationed abroad may marry only women of Germanic peoples, and even then, only with special permission.

"...a racially pure people, conscious of its blood, can never be subjugated by the Jew, for in this world, he will forever be nothing more than the master of bastards."

- Adolf Hitler

IV. National Socialism Opposes Bolshevik Oppression of High-Caliber Individuals by Promoting Individuality and Leadership

To achieve its goals, Bolshevism requires a soulless mass of people, not creative individuals who might rise up against the Jewish-Bolshevik yoke: that is why it is essential for Bolshevism to exterminate ("liquidate") the racially valuable elements of every nation.
Thus, the leadership of Tsarist Russia (scholars and officers, citizens and peasants) was liquidated; thus, the high-value individuals of the subjugated peoples are being liquidated in large numbers (Katyn!).

Bolshevism is simply afraid of allowing individuals to rise above the masses, and that is why there is only one opinion in the Soviet Union: Stalin's opinion.
The overcrowded prisons and the years of misery in Siberia bear witness to the Bolshevik methods used against those who "stand out" in any way; the very essence of National Socialism, by contrast, lies in its emphasis on the finest minds.
It rejects the doctrine of equality, and for this reason, it has eliminated majority rule everywhere (in representative bodies, etc.) - thus, in government, in every agency, and in every enterprise, the most capable mind is to be in charge, while the others form his entourage.
National Socialism, therefore, needs the most valuable individuals for leadership; it therefore consciously promotes them and places them in key positions in all areas of life.

"The best form of government and constitution is one that, with natural certainty, brings the best minds of the national community to positions of leadership and guiding influence."

- Adolf Hitler

V. We Oppose Bolshevik Egalitarianism and the Exploitation of Working People With the Socialism of Merit

Bolshevism reduces the worker to an economic machine; the so-called dictatorship of the proletariat is in reality a dictatorship of world Jewry, mixed with Asian despotism.
Naturally, the fruits of labor do not benefit the working people, as for over twenty years, all profits were taken from the people and poured into rearmament, with which they now seek to enforce Jewish-Bolshevik world domination: this explains the misery that the German soldier witnessed in the Soviet Union.

National Socialism, by contrast, establishes the socialism of merit: since people are not equal, their achievements are not equal either, and economic equality therefore contradicts the laws of life.
National Socialism thus does not demand equal pay for all, but rather equal opportunities for advancement: this is the solution to the long-contested social question.
National Socialism tears down all the obstacles that have hitherto stood in the way of the propertyless in their advancement, as now, everyone has the same starting point for advancement, and how far one goes depends on one's abilities, diligence, and willpower.

The esteem in which an individual is held within the national community is not determined by how far he climbs the economic ladder, but by how he uses the gifts bestowed upon him by nature; it is not what he does that is important, but how he does it: every worker is compensated in such a way that he can participate in the cultural life of the people as a respected and equal member of the nation.
Based on performance, a natural order of leaders and followers also emerges in economic life, as both serve the whole and are indispensable: this socialism of performance guarantees not only a just selection process, but also the greatest possible progress in economic life.

The Soviet Russian worker is a slave of the state; the National Socialist worker is a respected, equal member of the people.

VI. National Socialism Counters Bolshevism's Soulless, Mechanical Concept of the State With a People's State Founded on the Clan

The Bolshevik exists through and for the state; there is no goal in life other than the state.
Bolshevism recognizes neither freedom nor human dignity nor religion; it destroys everything that makes life worth living, and it rejects any deeper bonds or obligations toward fellow human beings, recognizing only those toward the state.
The family is regarded as a capitalist-bourgeois way of life that must be shattered.

National Socialism does not place the state first, but rather the people, and within the people, the clans and families: it thus fights for its people, and thus for its clan.
It works for its family, and thus for its people, but the clan and the family are rooted in the homeland: the National Socialist knows that life is bound by blood and soil.
For the National Socialist, the state exists solely for the sake of the people; the state is the organized people.

The Bolshevik state demands that freedom, homeland, and family be sacrificed to it; in contrast, the National Socialist fights for his people, and thereby secures freedom, homeland, and family.

VII. In Opposition to the Jewish-Bolshevik World State, National Socialism Asserts Europe's Organic Order Through the Reich

Bolshevism has deliberately adopted the tradition of Tsarist imperialism: ever since Peter the Great, the masses from the East have repeatedly surged against Europe, and for more than 300 years, the specter of a Russian mass invasion has loomed on Europe's eastern border.
Today, however, this threat has two faces: through its combination of Jewish Bolshevism and imperialist tradition, it is both revolutionary and power-driven, and ultimately poses a mortal danger to Europe.

Like all forms of imperialism, Soviet Russian imperialism seeks to dominate, subjugate, and exploit, just as one might subjugate and exploit slaves who have no honor; moreover, Bolshevik imperialism aims to completely wipe out entire peoples through its methods of mass mobilization and racial mixing.

A people that cherishes its own honor and respects the honor of others seeks a different form of coexistence among nations - thus, we National Socialists strive for the "Reich" as an order of leadership and allegiance among the European peoples, similar to what we have already achieved within our national community.
It is not only the Germanic sword and the combat strength of our divisions that will determine the borders of this Reich, but also the trust of other peoples in the Reich's mission: to win this trust and to be worthy of it—that is our immense political task.

Soviet Russian imperialism seeks to subjugate; the "Reich" seeks to lead.

Literature:

1) "Europa und der Bolschewismus" (*Europe and Bolshevism*)
2) "Kampf dem Bolschewismus" (*The Fight Against Bolshevism*)
3) Adolf Hitler, *Mein Kampf*, pgs. 492-503

Handout #15
England Disrupts the Peace of Europe

Why is England Waging War Against the Reich and a United Europe?

"Even though Germany had been the surest guarantor of peace for decades, and had devoted itself solely to peaceful pursuits, it was unable to prevent other nations—and especially their statesmen—from viewing this rise with envy and hatred, and ultimately responding to it with war."

- Adolf Hitler, April 8th, 1939

I. England Has Been Europe's Troublemaker For Centuries

Ever since England began engaging in overseas trade at the dawn of the modern era, it has used brute force to crush every competitor with brutal ruthlessness: Spain was defeated in alliance with the Netherlands; the Netherlands with France; France with Germany and Russia; Russia with France; Germany with Russia during the First World War; France, and so on.

II. For What Reason and On What Moral and Religious Grounds is England Waging These Wars?

It is for reasons related to the balance of power, and ultimately in order to secure backing for England's unrestrained expansion across the globe, along with a trade monopoly and the exclusive privilege of supplying Europe with goods from overseas (the arbitrary exploitation of Europe).
In its moral justification, Cromwell's Puritanism hammers home to the English that they are called by God as a master race to lead the immature peoples: "England is God's instrument for the liberation and education of humanity."

III. Where Does England Draw the Strength to Wage These Wars?

It derives its moral strength from a political military system grounded in Puritan ideology; it finds allies through the lie of the "European balance of power", and Germany once served as an inexhaustible source of manpower for its mercenary armies.

IV. Why Has England Been Fighting the Reich for 30 Years?

Initially, in 1914, it was for the same reasons as before: it felt threatened by Germany and saw its global trade monopoly at risk.
However, for the second conflict in 1939, ideological differences became a decisive additional factor.

V. Why Did England Provoke the First World War in 1914?

England watched the establishment of the Second Reich (1864, 1866, 1870–71) at first with indifference, because at that time, Russia (India, the Balkans, the Near East) and especially France—which, under Napoleon III, was striving to regain its former leading position and building its second colonial empire—seemed more dangerous to England - thus, the Day of Sedan[31] was not unwelcome to England.

Germany's rise to power, however, was unexpectedly rapid: at the Congress of Berlin in 1878, Bismarck acted as an "honest broker" and organizer of European peace, and in 1898 and 1901, alliance proposals were made - thus, England attempted to pull the German Reich into the wake of its policies, and Germany refused to allow itself to be drawn into a European war as England's "sword of the continent," as Frederick the Great had been.
Now, England's stance soon changes: it sees its position as a world power threatened by the German Reich.

The following are reasons for this:

1. The powerful German fleet appears to be a threat to the nearby English coast.
2. Germany's share of world trade, which is growing at a much steeper rate than English trade, comes at England's expense.
3. The newly established German colonial empire represented a break in the Cape-Cairo line of dominance.
4. Germany's economic push toward Berlin-Baghdad was directed at the flank of the English Cairo-Calcutta line and at the heart of the British Empire, India.

Edward VII completed the encirclement of Germany through the Entente Cordiale between England and France in 1904, and the Anglo-Russian Entente in 1907–09: this struggle, waged on the orders of and in the service of Judaism, was and has been continued by other means after the surrender in 1918, with full awareness of the inherent strengths of the German people.
This brutal pressure triggers—highly undesirable for England—the National Socialist Revolution of 1933.

VI. What Drove England to Declare War in 1939?

By abandoning its former allies—Poland, etc.—to the Soviet Union, England has been exposed; now, no one believes anymore that England went to war for the freedom of small nations and for democracy.

[31] A semi-official holiday in the Second Reich, celebrated on September 2nd, to commemorate the decisive victory of the Prussians against the French in the Battle of Sedan in 1870. - The Translator

Instead, England has recognized that a new world is emerging—the world of the unbroken Germanic spirit, which is breaking free from the Jewish world of the Anglo-American global economic system.

What, then—aside from the ever-present economic concerns—are the irreconcilable ideological contrasts between these two worlds?

1. The hysterical fear of the English ruling class—saturated with wealth and losing its fighting spirit—of the elemental outburst of the Nordic spirit in young Germany.

2. The question of race and ethnicity: through its racial policy, Germany has taken up the fight against the greatest danger facing all European peoples, which is racial death through intermingling with alien races. No people in Europe—indeed, in the entire world—can avoid taking a stand on this issue, and even in England, this realization seems to be dawning.
The English ruling class resists this, for it is so closely bound to Judah—both by blood and, above all, ideologically—that a separation is unthinkable without the collapse of the plutocratic system.
The German position on the question of national identity—that every people, even the smallest, has the right to shape its life according to its own way—must also bring down the English claim to act as guardian over the nations.

3. German socialism: the idea of "justice for all"—the right to work and to life for every member of the German national community—is a threat to the prevailing economic ideology in England, since according to the Jewish-Puritan-liberal view, every individual must fight the struggle for life on their own.
The wealthy are blessed by God, the poor are rejected, and both plutocracy and the slums—which, in our view, are a mockery of all social justice—are, according to the English view, God's will: "the common good takes precedence over self-interest" is incomprehensible to the English businessman.

4. The elimination of the division of peoples into "the haves" and "the have-nots," Germany's demand for colonies and for a just distribution of raw materials in the colonial countries, and for free participation in world trade appear to the English as an act of presumption; for, in their view, God's blessing rests upon the wealth of nations, while the "have-nots" are evidently rejected by God.

5. The realization of the pan-German ideal: through the creation of the Greater German Reich, the chains of Versailles have been shattered, and in place of the political vacuum in Central Europe, a powerful national state has emerged that renounces English tutelage.

6. The Reich is committed to its two-thousand-year-old mission as a stabilizing force in Europe, and it hereby opposes the English arrogance of believing itself to be called by God to world domination.
Europe must cease to be an object of British exploitation and stop tearing itself apart at Britain's command: Europe for the Europeans, not for the English.

Conclusion

Throughout the centuries in which it has exerted decisive influence on European politics, England has proven that it has no interest whatsoever in peace in Europe, for it has constantly pitted nations against one another with the lie of the European balance of power before it then took advantage of the chaos. England sees Europe as nothing more than an object of exploitation; it is a force of destruction, not of order and reconstruction.

The greatest danger to England today is a united Europe under German leadership, for it would then no longer be in a position to exploit the continent, but will either be excluded from the European family of nations, or it will be assigned its rightful place as a nation among nations.

Handout #16
British Imperialism in the Struggle Against the Reich as a European Force for Order

How Does Germany's Claim to Leadership Differ from England's Concept of World Domination?

"...this struggle will not in any way fragment the German people, but rather, it will make them stronger and stronger - if anything is to fragment, it will be the states themselves, which are as heterogeneous (disunited) in their composition as our plutocratic world democracies, these so-called world empires, which are themselves built solely on the oppression and domination of peoples."

- Adolf Hitler

I. Two Viewpoints

Two viewpoints stand in opposition to one another, and they are indicative of the reasons behind the struggle in which we find ourselves today:

The Englishman says: I am a member of the chosen people, who, by God's will, must conquer the world from the hands of barbarian peoples for the sake of world trade, Christianity, and its culture.

The German says: I fight for my people—to preserve their lives and their sacred soil, the highest values of culture, and their deep, reverent faith in justice, freedom, and individuality for all time—and thereby to save Europe from ruin.

II. Two Opponents

The German Reich and the British Empire are profoundly different from one another in their attitudes and worldviews: this is a struggle of world-historical significance between two worlds.

III. The German Concept of the Reich is as Old as the Germanic World

Armin was the first to attempt unification in Northern Germany; Theoderich then attempted to unite all Germanic peoples, and the first prince to bring peace and order to Europe.
Charlemagne united all of today's German tribes for the first time—by force, but the idea endured.
Henry I, 919, founder of the first Reich, maintained this unity peacefully, without the involvement of the Church.

The Reich is:

1. An ethnic unity
2. A European force for order

The great emperors of the Middle Ages, from the 10th to the 13th centuries, bequeathed to the German people the idea of the Reich as a political legacy, a belief, and a goal.
This idea is the dream of the Germans and the hope of Europe, for it is the continent's strongest formative force.

IV. What is the Basis of the German Sense of Responsibility?

a) The historical achievements of the German people: culturally, drawing on the Germanic spirit, they created the European culture of the Middle Ages out of the crumbling world of antiquity.
The world of states following the Migration Period was founded entirely by Germanic peoples, and the protection of Europe against foreign incursions—both cultural and military—ultimately rests, after the outer defenses have been overrun, with the German people (e.g., against the Huns, Avars, Hungarians, Tatars, Mongols, Turks, etc.).

b) Today, the Reich bears the brunt of the struggle.

Ideologically, all other peoples of Europe have more or less succumbed to the Jewish-liberalist spirit, and in contrast, the Reich holds fast to the Nordic ideals: honor and loyalty, achievement, leadership, a race-conscious peasantry, and socialism in action.

Geopolitically, due to its central location, it comes into contact with all the peoples of Europe and thereby shares in the European destinies of the North and South, East and West; it serves as an economic and cultural mediator among the other peoples and possesses the greatest capacity to address all European problems.

In terms of inherent vitality, based on its racial composition and numerical strength, it is the greatest center of power in Europe.

V. English Imperialism

English imperialism is rooted in the Puritan belief in a divine mission, which states that England is the people chosen by God to bring happiness to the world - now, compare that with Judaism.

English imperialism builds its empire through the use of force - some examples:

- Ireland, enslaved for centuries, was the only European nation with a declining population in the 19th century.

- The Indians were brutally subjugated for the purpose of exploiting the richest country in the world; for centuries, Britain also had a ruthless response to famines.

- China was forcefully introduced to the poison opium during the Opium War.

- The Boers, these brave people, were subjugated solely out of capitalist greed; when weapons failed, concentration camps became the final resort of violence.

- The First and Second World Wars have witnessed famine blockades and terror by bombing.

VI. Summary

The Reich was always conscious of its European mission.

The Reich defended Europe—against the East, against the Huns and the Mongols, against incursions from the southeast and from Africa—and the Reich defended the freedom of the Nordic-Germanic spirit against the intellectual imperialism of the Papacy.
England's policy has never been one of service to the European continent, but rather a constant struggle against a united Europe - thus, nationally rooted German socialism was and remains a threat to England's ambition for world domination, and this war is a monumental clash of worldviews that stand in relentless and irreconcilable opposition to one another.

England wants to rule; the Reich seeks to bring order!

Literature:

1) "Das Reich und Europa" (*The Reich and Europe*)

Handout #17
America—A Henchman of the Jewish World Power

"The forces that prop up Mr. Roosevelt are the very forces I fought against because of the fate of my people and my most sacred inner convictions.
The 'Brain Trust,' which the new American president was forced to rely on, consisted of members of the very same people whom we in Germany fought against as a parasitic phenomenon of humanity, and whom we began to remove from public life."

- The Führer in his Reichstag speech on December 11th, 1941

How is it that Jews today have such a significant influence on the fate of the United States, a country populated primarily by Europeans?

I. The Settling of the United States

America was first discovered by Norwegian sailors around the year 1000; then, at the end of the 15th century, Europeans set foot on American soil once again (Columbus), and in 1507, the German cartographer Waldseemüller coined the name "America" for this new land, after Amerigo Vespucci, a companion of Columbus.

Over the course of the 17th century, the immense process of settlement began, which in the following centuries filled this continent primarily with people from Europe.
Among the first immigrants were a particularly large number of people who were seeking a new home because of their faith or political convictions: these immigrants, who came primarily from England and France, brought with them the Puritan-Calvinist spirit that then became the prevailing worldview.

II. Puritanism and Judaism

In their beliefs, the Puritans drew particularly on the Old Testament and adopted many ways of life from the precepts contained therein for the Jewish people; they did not realize that, in doing so, they were adopting ideas that were bound to run counter to their racial sentiments.
It is also from the Puritans that the entire Anglo-American world has inherited that fateful tendency to view the relationship between God and man as governed by a contract: it is that spirit which, taken to extremes, has today become the justification for every American's every action.

“God gave me my money,” says Rockefeller - according to the Puritans, one is either chosen or rejected by God, and divine grace is revealed especially in the business successes one achieves.
When such thinking is commonplace among a population, there is also no understanding of social problems, as poverty, unemployment, and lack of career advancement become manifestations of divine disfavor: that is why, until just a few years ago, there was no government welfare and no unemployment insurance whatsoever.

These examples reveal the fateful kinship between the Puritan and Jewish conceptions of life’s purpose: in both cases, the command of the God Yahweh to his “Chosen People” to rule over the entire world is taken seriously, and in both cases, the relationship with this God has been reduced to one of expediency.
To achieve their goals, both groups consider any means justified, employing them in the most unscrupulous manner, always sustained by the comforting feeling that even evil and despicable acts are carried out in the name of their God, of whom they feel themselves to be instruments.

III. Increased Influx of Jews

Toward the end of the 19th century, immigrants began arriving in increasing numbers from other continents as well, and the resulting intermingling of the American population with foreign races was particularly marked by the sharp rise in Jewish immigration and the rapidly growing black population: this racial melting pot is supposed to create “American people.”

By the turn of the century, the problems associated with this melting pot had already become so evident that people were frantically searching for a way out of this chaos, and with a short play by the Jew Israel Zangwill, which was performed in 1909, the solution seemed to have been found: it was called “The Melting Pot.”
Now, people came to believe that this “melting pot” could overcome the lack of racial uniformity and a tradition that had developed slowly and healthily, as well as the lack of awareness of a unified national identity, and that this “American melting pot” was capable of erasing all racial differences and bringing about the emergence of the “American people” - remember, racial chaos is a prerequisite for Jewish leadership.

Through this view, the triumph of a secret longing of the Jews had become apparent, for they—who had been unable to establish themselves as a unified people in any state in the world, yet whose goal is the subjugation of the entire world under their rule—were now able to shape this human hodgepodge, desired by the government and public opinion, according to their will, and thereby secure leadership of this continent.

IV. The Power of the Jews

Of the approximately 132 million people living in America in 1940, there were already 12 million Jews and people of mixed Jewish descent, though only slightly more than half of them professed the Jewish faith; 80 percent were pure Eastern European Jews.

In 1737, Jews were granted equal status with white citizens of the United States, and especially in recent decades, Jews have now penetrated all key positions; they prefer to live in large cities, and about one-third—namely 2.5 million—of New York's residents are Jews.

According to one list:

The heavy industry in the United States is 87 percent,
the banking sector about 100 percent,
the export trade 90 percent,
the newspaper industry 97 percent,
the textile industry 99 percent,
and real estate 62 percent,

in Jewish hands or at least under Jewish control - thus, the Jews hold dominance in those economic sectors from which, through appropriate steering, public opinion can be largely influenced.

In addition to their strong influence in the realm of foreign policy and the shaping of political opinion in general, the Jews are the undisputed leaders in the fields of theater and film - thus, the Jews possess further outstanding means of influencing public opinion.
Even before the United States entered the current great ideological war, Jewish film companies had already produced more than 24 anti-German propaganda films!

V. Americanism—The Dumbing Down of All Culture

The Jewish-Puritan pursuit of power, property, and wealth, combined with the ever-increasing racial chaos, resulted in a steady decline in the need for cultural elements from which a racially homogeneous and physically healthy people derive a significant portion of their vitality and creative energy.

Adolf Hitler said on May 1st, 1933:

"Whatever genuine values of human culture exist did not arise from internationalism, but were created by national character."

The absence of these prerequisites also holds the key for us to understanding the trivialization of American culture and its decisive shift toward a culture of decadence.
Under Jewish influence, the ethnic and racial diversity of the United States gave rise only to illusory values and a false worldview of "Americanism," whose foundation is the consciousness of being the chosen people.
The inner emptiness of the American is expressed in the standardization of all aspects of life, in meaningless phrases, in the sweet but empty smile, in jazz melodies, in pop songs, and in "canned entertainment"; in contrast, under no circumstances may the problems of life be touched upon!

The summary of American cultural life: genuine feeling has been replaced by sentimentality, and the high ethics of European culture by soulless mass performances - in light of this, how right our Führer is when he makes this demand for Germany:

"We must educate a new kind of person, lest our people perish from the typical symptoms of degeneration in this new age."

VI. The Jewish-Puritan Economic System

The American economy is built upon this cultural standard of living and these political and ideological principles.
Its defining characteristic can be found in the Puritan work ethic: cheap labor without social justice, and the unrestrained exploitation of the land and its resources.
In addition to a lack of ability, there is also a lack of will on the part of the Puritan-Jewish ruling class to resolve social problems: the German worker knows that, as a free citizen and a member of the nation, he is fighting for genuine socialism, but the American worker is forced to work for the Jewish plutocracy's plans for world domination.

VII. Roosevelt's Plans for World Domination

It was from this Jewish-Puritan spirit that Roosevelt proclaimed his claims to world domination; it was his insidious, cautious, and deceptive step-by-step policy that led America into this great war.

In 1933, Roosevelt affirmed his government's firm resolve to remain neutral, but in the years that followed, a moral stance against National Socialism began to take shape, as it posed a serious threat to the United States' international, Jewish-capitalist economic system.
In 1939, the American public was prepared for the possibility of a conflict, but this did not prevent the president, on October 31st, 1940, shortly before his reelection, from declaring that America would not participate in foreign wars.
Then, after his reelection, he was now able to pursue his policy of threats against the Reich more openly, which ultimately led to war against the Reich and Europe - thus, a great white continent serves the Jews in realizing their plans for world domination!

VIII. Our Mission

The values that America has adopted in the name of democracy and for the protection of the freedom of peoples are clever disguises for Jewish-American ambitions for world domination - that is why we counter Americanism with the following fundamental stance:

Nations and the family of nations versus racial chaos!
Blood-based socialism versus capitalism!

Individuality versus massification!
Culture versus the technology of entertainment!
Commitment to the land versus plundering the land!
Peasantry versus capitalist farming!
The Nordic acceptance of fate versus a “happy ending”!

Under the leadership of the Reich, the peoples of Europe are not only defending their ancient culture, but are also fighting for a worldview that must and will overcome the Jewish-American plans for world domination!

“We know what power stands behind Roosevelt: it is that eternal Jew who considers his time to have come to carry out upon us as well what we were all forced to witness and experience with horror in Soviet Russia.
We have now come to know this Jewish paradise on earth, for millions of German soldiers have been able to gain firsthand experience in a country where this international Jew destroyed and annihilated both people and property.”

- The Führer on December 11th, 1941

Literature:

1) “Der Dollar Rollt” (*The Dollar Rolls*)
2) „Amerikanismus — eine Weltgefahr“ (*Americanism - A World Danger)*

Handout #18
The Jew Destroys Every National Order of Life

"If international Jewish financiers, both within and outside Europe, should succeed in plunging the nations into another world war, the result will not be the Bolshevization of the world, and thus the victory of Judaism, but the annihilation of the Jewish race in Europe."

- The Führer, January 30th, 1939

Throughout its four-thousand-year history, Judaism has shown that it is neither capable, nor willing, to establish and maintain its own well-ordered state; it is scattered throughout the world and, like a pathogen, survives only by feeding off other peoples until it has drained them dry and driven them to the brink of ruin.
It is upon the ruins of these peoples that the Jew intends to build his world domination - thus, this current war, in particular, is a struggle between corrosive Judaism and healthy, vibrant peoples who, drawing on the foundations of their race, their blood, and their nature, have the strength to establish their own—that is, a national—order.

I. Judaism Strives for World Domination; This is Rooted in its Worldview

The political goal of the Jews is an international world state, which results in the domination of all peoples, regardless of their race or national character.
This quest for world domination is rooted in their religious belief that they are "God's chosen people" - for example, the Book of Deuteronomy states:

"But all the peoples that Yahweh your God delivers to you, you shall destroy; you shall show them no mercy, and you shall not worship their gods, for that would be a snare to you."

According to their religious laws, Jews regard every foreigner as a member of a different race, as a being unworthy of humanity, whom they can use to their advantage, exploit, and then dominate.

II. The Two Main Poisons Through Which Judaism Insinuates Itself Into the Ideas of the Nations Are Materialism and Individualism

1. What is materialism?

Materialism is a worldview that recognizes only the material as real and interprets all psychological and spiritual processes as material.
The enjoyment of external material goods is the meaning and purpose of life - thus, materialism has no sense of moral values or of the ethical personality.
Human life is meaningless and indifferent, and consequently, the national community is also meaningless.
Materialism denies the existence of fundamental racial and national forces.

2. What is individualism?

Individualism is the view that only the individual possesses significance and value; it holds that the original state of human society is the individual detached from the community.
The emphasis on the self leads to an overestimation of the dissecting intellect and a one-sided, utilitarian conception of all life; it results in the unbridled greed for profit of the individual self, which has become irresponsible and rootless.

III. The Jew Corrupts and Destroys the Social Order of the Host Nations - a Prime Example is Germany Before the Seizure of Power

How the Jew has, up to now, largely brought the world's leading nations—with the exception of Japan—under his control will be demonstrated by examining the areas that constitute the most important aspects of life for all civilized peoples: the economy, the state, culture, customs, and the law.
Unfortunately, a prime example is Germany prior to the rise to power.

1. Through their control of money, trade, banking, and the stock market, the Jews seize key positions in the global economy

The Jews are driven by the idea that money is power in and of itself; even the Jewish religion extols wealth as the highest good, and thus, for the Jew, money is the goal of life, for the God of the Jews is money.

How do Jews control the economy through banking and the stock market?
Jewish high finance serves only Jewish interests throughout the world—to the detriment and exploitation of nations; they seek to take control of global production and consumption so that every nation is dependent on them.

2. With the help of Freemasonry, revolutions, democracies, and parliamentarianism, the Jew undermines the national order of every community and every state

Scattered for 2,000 years and condemned to their own national powerlessness, the Jews have always been bitter rebels: that is why they have also instigated all modern revolutions (in South America, Portugal, Hungary, Russia, and Spain).

The Jews were active in all secret societies, especially in Freemasonry, which then drove the French Revolution of 1789; from there, they spread the disastrous doctrine of the "equality of all who bear the human face", the equivalence of all peoples and races.
From 1848 onward, Jewish influence in all revolutions became increasingly palpable: the revolutionary storm that swept across Europe at the end of the First World War was ignited by Jews, as was the German Revolution of 1918.
After the fall of the imperial government, Jews suddenly thrust themselves into government positions.

3. The Jew corrupts every national culture and abuses it for propaganda in support of his international plans

In countless books, Jewish writers have mocked the nation's highest and most sacred values, and have glorified rebellion, treason, moral licentiousness, and selfishness; these Jewish writers could never have achieved their devastating influence had they not been generously supported by the Jewish press.
The Jew also uses the press for his stock market transactions: he alerts the people to impending crises, crop failures, wars, and so on, and in this way, he ensures that his agricultural products are purchased in considerably larger quantities; the Jew then rapidly drives up prices, thereby conducting his business to the detriment of the hardworking and honest people.

The theater, film, and the performing arts were also largely dominated by the Jewish minority in Germany: often, however, this "art" was nothing more than Bolshevik propaganda, a mockery of national dignity and honor, and a denigration of military discipline and the spirit of defense.
In this way, the Jew imposed his "culture" on us!

4. The Jew undermines morality and thereby weakens the discipline, strength, and fertility of the people

The Jew has an addiction to sensual and effeminate pleasures, along with being responsible for the systematic demoralization of the youth through appropriate instruction, through exaggerated, unnatural sensuality in word, writing, and image.
The Jew is responsible for the organized destruction of family life through the one-child system, which was responsible for the reduction in the number of children.
Sparing his own wife, the Jew is also responsible for the racial defilement of Aryan women.

In contrast stands the ethnic state—as the National Socialist state is to a pronounced degree—with its conscious promotion of birth rates.

> *"At the forefront of judging success stands the German child, stands our youth, stands the birth rate: if that grows, then I know that our people will not perish, and that our work will not have been in vain."*
>
> **- The Führer**

5. The criminal nature of the Jew distorts every natural conception of justice and supplants law and justice

We Germans take the ethnic standpoint: what benefits the people is right, and what harms the people is wrong; the Jew, by contrast and with a calculating mind, constructs a “rational” legal system that is supposed to apply to all peoples and for all times.

The Jews’ only valid legal code gives Judaism carte blanche for every heinous act and every crime, up to and including the cold-blooded, calculated, cowardly assassination of a non-Jew, provided the act benefits the Jew: one need only think of the assassination of the National Socialist Gauleiter Wilhelm Gustloff in Davos by the Jew David Frankfurter (1936) and the assassination of the German diplomat Ernst vom Rath in Paris by the Jew Herschel Grünspan (1938).

IV. The Jew Is the Instigator and Perpetuator of the Current War

1. Russian Bolshevism is a product of Jewish thought

What does Bolshevism look like in Russia?

Russia was an agrarian state, and industry played no significant role compared to agriculture - thus, the struggle of the Jew—who, by very nature, is an opponent of all things rooted in the land—was to destroy the peasantry.
Stalin abolished small-scale peasant farming, which was to be replaced by large collectives, because the peasant must be reduced to the status of a farm laborer; then, through electoral reform, the peasantry was stripped of all political influence, and the peasant was branded as a class enemy of the worker, while the workers, for their part, were turned into proletarians.
The ultimate goal was to turn the countries of Europe into labor provinces for international Jewry; the immediate goal, however, was a massive industrial complex for the purpose of arming for a world war, and thereby carrying out a world revolution!

The peasants who allowed themselves to be forced into the collective farms thereby entered into slavery - thus, the famine of 1929 occurred.
To remedy this situation and increase the number of state-owned farms, Stalin resorted to the most extreme measures: mass murder.
The harvest was secured with the help of the Red Army, but the Jew, however, exported at usurious prices and did business with the products that the peasants had produced under forced labor, even as the country’s peasants starved.
The grain had to bring in foreign currency, and that foreign currency was necessary to procure machinery for the arms industry—that is, to procure the weapons for the world revolution.

What, then, is the worldview of Bolshevism?

Bolshevism is a product of genuine Jewish thinking! Look at the men around Lenin and Stalin: if Marxism, with its doctrine of class struggle, was to pave the way for Judaism to seize power on European soil, then the Jew conceived of Bolshevism as the instrument with which he could force victory over the peoples of the Russian realm, as from there, he then intended to subdue and dominate Europe.

Bolshevism is a radically materialistic worldview: it first tore the concept of God from the hearts of the Russian people, which had in fact been the sole substance of their uncomplicated spiritual life, and in doing so, it stripped them of every human value and every higher meaning of life; it has reduced human beings to production machines, which has led to the dehumanization of millions of people in Russia. Bolshevism also seeks to rob the peoples of Europe of their culture and turn them into a uniform human mass, for it wipes out the racially valuable members of every nation.

2 . The Jew supports British imperialism

The unity of the continent, which our arms seek to secure, is threatened in the West by the English island. The threat does not actually come from the English people, but from British imperialism: the will to dominate and oppress on the part of a relatively small class, with this class being as Jewish as it is English!
In England, Judaism supports the rule of the upper class, merged with it, and wages the struggle for its own interests: its wealth and power in Europe; the English leadership is thus intermingled with those groups of the Jewish people in which the idea of Jewish world domination lives and thrives.

3 .The Jew stands behind the American plutocracy

Just as in England, however, Judaism also seeks to realize its plans for domination through ultimate victory in this war—whether under the mask of democratic and liberal America or under the guise of Bolshevik “world salvation.”

The peoples, however, are recognizing their common enemy, and are rising up to fight against Judaism.

V. Conclusion

If Bolshevism were to succeed in breaking through the living wall of our bodies on the Eastern Front and flooding into Europe, that would spell the end of the culture of the European peoples.
For Germany, then, there is only one goal: to fight Bolshevism, to fight the plutocracies, and to pursue the eradication of the Jew, the arch-enemy of every nation!
And for the new Europe, which will arise under Germany’s leadership on the basis of a national order after the final victory, there can be only one solution: the liberation of Europe from Jewish rule!

Handout #19
Freemasonry—An Instrument of World Jewry

Freemasonry is the Secret Order of World Jewry to Achieve World Domination

"To strengthen his political position, the Jew seeks to tear down the racial and civic barriers that still constrain him at every turn. To this end, he fights with all the tenacity characteristic of him for religious tolerance and has found in Freemasonry—which has completely fallen into his hands—an excellent instrument for both defending and advancing his goals. The circles of those in power, as well as the upper echelons of the political and economic bourgeoisie, fall into his snares through Masonic ties, without even suspecting it."

- Adolf Hitler

I. The Historical Development of Freemasonry

In the Middle Ages, the stonemasons' and masons' guilds were held in high esteem by kings, princes, and the people.
The builders' guilds, known as "Bauhütten," traveled from country to country as closed groups under the leadership of their master builder (cathedral master builder) and, commissioned by emperors, kings, princes, bishops, or cities, constructed the magnificent structures of the Middle Ages that we still admire today (cathedrals, imperial palaces, town halls, arsenals, granaries, etc.).
The members of the "Bauhütten" had specific identifying symbols that reminded them of their shared work and their sense of belonging (square, compass, trowel, hammer, apron), as well as secret forms of greeting - thus, these "Bauhütten" unwittingly became the starting point for modern Freemasonry.

The builders' huts came into contact with medieval secret societies of a political, religious, and other nature; then, as the custom arose of admitting non-masons into the builders' huts, political opportunists and secret society elements infiltrated them, corrupted the builders' huts, and turned them into a cover for secret subversive ideas.
When the guilds and builders' huts fell into disrepair as a result of the Thirty Years' War, the Englishman Sayer merged four builders' huts still in existence in London under the title of a "lodge" in 1717: this marked the creation of the first Grand Lodge, and from this time onward, one can trace a tightly organized structure of international Freemasonry.

Summary: the Masonic lodge was founded in England in 1717 and evolved from the medieval builders' huts, after the noble spirit of the craft of masonry had been distorted into the dark political aims of speculative Freemasonry.

II. The Nature of Freemasonry

Freemasonry fights for liberty, equality, and brotherhood among all people—that is, for universal human brotherhood.
Just like Bolshevism, it frees people from natural bonds such as race, ethnicity, and nation, and transforms them into citizens of the world.

After 1717, Freemasonry spread to every country in the world, and lodges sprang up everywhere; men in positions of influence were given preferential admission into the lodges, and once a man had taken the oath, he was bound to Freemasonry forever, because resignation does not release one from the oath or the duty of secrecy, nor does it protect against retaliation.
All lodges in the world are international: Freemasonry has been just as reluctant to acknowledge this as it has been to admit its political goals, and hypocritically, it has often championed nationalism, though it is all a cover-up and a lie.
The Freemason Horneffer writes:

"Whoever joins a legally constituted lodge, in whatever location, thereby becomes a member of the entire Federation of World Freemasonry."

Fundamentally, all lodges in the world are somehow integrated into the organization of official World Freemasonry, and thus all lodges are international: "national lodges" are therefore a lie.

Freemasonry claims to promote religiosity, but this, too, is a lie: the truth is that it is the enemy of all denominations, and that it recognizes "humanity" as the unifying religion of all peoples.
The claim that many lodges are Christian in orientation is likewise a cover-up. Here is the proof: whenever Freemasons attained political leadership, they took violent action against Christianity, as was the case during the French Revolution of 1789, when Reason was elevated to the status of a goddess; it was the case in Italy in the previous century under the Grand Masters Garibaldi and Mazzini; it was the case with the Freemasons Lenin, Trotsky, and Stalin in Russia, and likewise with the Freemason governments in Mexico, Spain, Hungary (Bela Khun), and Greece (Venizelos).
Furthermore, consider the 1723 Constitution:

"All Freemasons shall profess the religion in which all people agree; that is to say, Freemasonry professes the idea of the equality of all who bear the human form, while consciously eliminating all that divides, such as race, religion, and social class."

Freemasonry presents itself as a benefactor of humanity, and while it is true that it cared for the poor and provided clothing annually for children receiving confirmation and First Communion, the reason for this is to establish a cover - after all, what better way is there of doing that than by blending in with our Winter Relief and the National Socialist People's Welfare organizations?

Freemasonry speaks of the ennoblement of humanity, but we reject the kind of "ennoblement" that, through an oath, turns people into criminal tools of international Jewish Freemasonry.

It speaks of world peace or peace among nations, which is a brazen lie, for Freemasonry stokes revolutions and wars.
It claims to foster social life, but why does it do so? To place people under the influence of secret mysticism, pacifist, and internationalist ideas.
It denies that it engages in political activity - the truth, however, is that it interferes in all political affairs, for its ultimate secret goal is the political leadership of all nations—that is, world domination.

Summary: Freemasonry is an international secret society that seeks to rule the world under the guise of human brotherhood.

III. Freemasonry—an Instrument of Judaism

If international Freemasonry fought for the brotherhood of mankind, it could not exclude the Jews.
A Jew would not have been a Jew if membership in a lodge had not opened the doors to civic and political life for him - thus, the emancipation of the Jews is the work of Freemasonry.
Soon, Jewish influence in the lodges grew until it came to dominate them, and the customs of the lodges took on a Jewish character: Freemasons are now educated in the Jewish spirit, and crucially, the interconnected lodges as a whole are subject to a central Jewish leadership.

The more important and influential a Freemason is, the higher his rank (degree).
In the high degrees, world politics are conducted: here, crimes, wars, and revolutions are instigated, as well as the murders of opponents, princes, and politicians who have fallen out of favor.
The highest degree is the 33rd degree, and the Supreme Council is formed from brothers of the 33rd degree (one in each country); the Supreme Council is the most decisive political power factor in world Freemasonry, conducting world politics on the grandest scale (Roosevelt, Rathenau).
Although most Freemasons around the world are not Jewish, this global confederation is nonetheless the most cunning organization of Judaism, for Jews occupy 60 to 70 percent of the higher degrees.

The means for establishing the Jewish world republic are primarily revolution, war, and subversion through influence over theater, the press, literature, and film - thus, influence in all areas of life.
All revolutions since the founding of the lodges have been the work of Freemasons, with the exception of the National Socialist and Fascist revolutions.

Examples of lodge activity: the French Revolution of 1789.
From 1740 to 1790, 700 lodges were founded in France to pave the way for the revolution; the intellectual pioneers—such as Montesquieu, Diderot, Voltaire, Mirabeau, Danton, and Robespierre—were all Freemasons; the lodge demanded the king’s head, and Nordic elements were eradicated.

The encirclement of Germany before 1914 was the work of the Freemasons; it was Freemasons who orchestrated the assassination in Sarajevo (the catalyst for the First World War), and the shameful Treaty of Versailles was the implementation of a Masonic resolution passed on June 30th, 1917, in Paris.
Our collapse in 1918 was also the work of the Freemasons, and Ebert, Scheidemann, Kurt Eisner, Liebknecht, Rathenau, and others were the Masonic champions of Judaism.

Marx, Trotsky, and Lenin, the champions of Bolshevism, were also Freemasons, and likewise, nearly all the heads of state of the enemy powers, such as George VI, Churchill, Eden, and Roosevelt are 33rd degree Masons.
Of the 18 members of the Grand Council who voted against the Duce's policies, 13 were Freemasons; King Emanuel and Badoglio are also Freemasons - thus, Judea rules through world Freemasonry.

Summary: through world Freemasonry, which is subservient to the Jews, world Jewry seeks to establish a Jewish world state.

IV. Why Must National Socialism Fight Against World Freemasonry?

World Freemasonry:

rejects nation and race,
destroys traditional values, promotes humanity, encompasses only a select clique,
calls for democracy as a form of government,
preaches peace among nations, but oppresses the peoples,
speaks of charity, which is practiced only to a limited extent and for show,
seeks a world republic.

National Socialism:

elevates the people and race to eternal values,
preserves the values inherent to the race,
fosters a national community,
encompasses the people without distinction of social class or education,
advocates for the state as a living structure of kindred compatriots,
upholds military strength as a guarantor of peace,
established the NSV, WHW, "Mother and Child," etc.,
seeks the Reich.

World Freemasonry and National Socialism are as incompatible as fire and water, and Freemasonry regards National Socialism and the racial awakening of the peoples as its mortal enemies.

Although it is banned in Germany, it is, however, not yet dead, and the strictest surveillance is necessary, especially during wartime: Masonic whisperings (peace, pacifism, understanding, etc.) are meant to lull us to sleep, but they spell our doom.

National Socialist measures against Freemasonry:

1. On August 17th, 193$, the government ordered the dissolution of the last Masonic lodges in Germany (many had voluntarily disbanded by then).

2. Former members of Masonic lodges and lodge-like organizations may only become members of the NSDAP and its affiliated organizations if they had resigned before January 30th, 1933, and expressly affirmed that they no longer feel bound by their vows to the lodges.

Summary: National Socialism opposes Freemasonry because, through it, Judaism seeks to eradicate our national identity and enslave us.

Handout #20
This War Is An Ideological War

The Necessity of Political Military Service

"This war is being waged so fiercely and mercilessly because it represents the decisive clash between two worldviews."

- Adolf Hitler[32]

Why is this war a clash of worldviews, and what are the consequences for German soldiers?

I. The Struggle of Worldviews

The current war is a struggle of worldviews.

History teaches us that all great wars have been not merely struggles for power, but rather ideological wars.
The history of the Reich is marked by the struggle for Germanic freedom and for the realization of the ethnic state (the Peasants' Wars, the Thirty Years' War)[33] - thus, with the increasing mobilization of the masses in modern wars and the influence of the supranational powers of Judaism and Freemasonry, the intensity of the Reich's great ideological struggle has reached unprecedented heights.

a) Under the leadership of Adolf Hitler, the German people were the first in Europe to rise up against the global plague of Judaism and Freemasonry: how then is the influence of the Jewish spirit manifested, and what were the symptoms of the disease from which all European peoples suffered, and to some extent still suffer today?

The defeat of 1918 was also followed by an internal collapse of the German people - thus, the seeds of disease that had already been present in our people before the start of the First World War erupted into an open state of plague.
Even before the start of the First World War, a worldview had taken root among the people that judged the individual solely by his wealth; this materialistic worldview gripped our people like a frenzy after 1918, and the ruthless pursuit of wealth appeared to be the highest ideal in life.

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[32] Adolf Hitler in his order to the army, dated January 8th, 1944.
[33] "Der Weg zum Reich" (*Rise of the Reich*), pg. 45 ff.

Insane financial speculation on the stock market, driven by the banks and by individuals, led to the impoverishment of the thrifty middle class, and amid national misery and the degradation of our honor, a boundless pursuit of pleasure took hold in the major cities; juvenile crime also rose year after year, and suicides became more frequent as a result of the loss of faith in life.
A dissolution of moral values—faith, honor, reverence, and loyalty, which had always been the foundation of Germanic social life—went hand in hand with this outlook on life: children rebelled against their parents, students against their teachers, and the young against the old.
Reverence for the German people's glorious past was deliberately destroyed in newspapers and books written by Jews or those sympathetic to Jews; heroism was dragged through the mud, the sacrifices of the First World War were mocked, and the laws of blood were scorned (increasing intermarriage of Aryans with Jews and those of Jewish descent); meanwhile in the arts (theater and music), the base and low aspects of human nature were emphasized and celebrated, while any sense of sacrifice and dedication to a greater cause was branded as ridiculous and outdated.

What followed was the destruction of the very foundations of national coexistence: workers were incited against their employers, and irresponsible employers exploited the plight and unemployment of their workers to pursue only their own profits; class hatred was preached, and the state, which is supposed to be a mother to all, became a pawn in the hands of political parties and interest groups.
The depth of the ideological upheaval in Germany can be grasped only by those who have peered into the abyss that faced our people in the years following 1918: the entire nation was threatened with racial extinction as a result of restrictions on the number of children, the destruction of Germanic culture, self-degradation, and dissolution.

Adolf Hitler's movement, by declaring war on Judaism and Freemasonry, tackled this evil at its root; however, since Judaism and Freemasonry were on the verge of seizing power in all the states of Europe, this declaration of war—which initially served only to restore the health of our own fatherland—brought world Jewry and world Freemasonry onto the scene, as they felt threatened by it.[34]

b) The supra-national powers of Judaism and Freemasonry, which are working in all the nations of Europe and America to undermine national values, see themselves as threatened by Germany's awakening to National Socialism, and thus declared war on the Reich with the intention of nipping this awakening in the bud: only in this way can the declarations of war by the great financial powers and their connections to Bolshevism—which likewise serves the realization of the Jewish plan for world domination—be understood.

England has declared war on the Reich because the English plutocracy hates the German system of socialism, which provides work and bread for everyone - thus, England's plutocratic liberalism is fighting its final battle in this war.
America has declared war on the Reich because it, too, fears the spread of socialist ideas across its continent from Adolf Hitler's state; because it cannot itself offer a solution to the labor problem of impending postwar unemployment, and because it regards European socialism as a threat and a restriction on the power of international capital.[35]

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[34] "Der Weg der NSDAP" (*The Rise of the NSDAP*), pg. 6 ff.
[35] „Amerikanismus, eine Weltgefahr" (*Americanism - A World Danger*), pgs. 15 ff., 24 ff., 37 ff.

Judaism and Freemasonry in both countries have declared war on Europe because the socialism emanating from the Reich represents the strongest force of resistance against the intended exploitation of the European continent as a colony of the Golden International; Judaism and Freemasonry align with the power of capital against the peoples and the individual.
Bolshevism has been preparing for war against Europe for 20 years because it represents merely the Asian form of international Jewish Marxism, and believes it can maintain its own system of reducing human beings to production machines only by establishing equal conditions in all countries of the world.

Bolshevism and Americanism are the mortal enemies of our continent's culture—the order of all national life based on blood and race—because both worldviews agree in that they result in the bastardization of peoples, the massification of humanity, and the reduction of human beings to machines.[36]
In the current struggle, therefore, the great opposites of our modern life clash in ever-changing forms: culture versus the steppe, man versus machine, the nobility of labor versus enslavement, national identity versus the International, faith in God versus diabolical demonism.
Correspondingly, the struggle is marked by the bitterness and ruthlessness that also accompany this conflict in the military sphere, and the conclusion that follows from this is the unconditional commitment of the Germanic and European warrior to his worldview.

II. The Conclusions Drawn from This Historical Insight

The struggle in which we find ourselves demands of each and every one of us not only the military virtues of loyalty, obedience, and bravery, but also, as an absolute necessity, the politically fanatical soldier who recognizes the ideological depth and breadth of the struggle in which we are engaged, and who is a devoted fighter for Germanic and European values.

1. The Bolshevik army is politically indoctrinated down to the smallest unit, both in training and in maneuver warfare and positional warfare[37]:

"The struggle against the Russian enemy has vindicated our conviction that, in the long run, the only force that will be victorious in this war is one whose men are not only militarily competent but, to an even greater extent, are convinced and devoted adherents of our worldview. "

- The Reichsführer-SS[38]

A bourgeois army that allows itself the luxury of a jumble of worldviews can never offer the Bolshevik army the resistance that is necessary.

2. The military virtues of loyalty, obedience, and bravery cannot fully develop unless they are rooted in a unified worldview.

[36] "Europa und der Bolschewismus" (*Europe and Bolshevism*), pgs. 3–6
[37] "Die politische Erziehung in der Roten Armee" (*Political Education in the Red Army*)
[38] The Reichsführer-SS in his order of February 24th, 1943

A person's attitude is the result of his worldview - thus, in Adolf Hitler's army and in the units of the peoples allied with the Reich, leaders and men must represent the European cause with complete consistency—not only instinctively, but also consciously.
A people lacking a worldview or confused in its worldview will never fight their way to the ultimate conclusions against the rigorously trained army of Bolshevism, even if they otherwise possess the natural aptitude for military virtues.[39]

3. Therefore, in this struggle, leaders and men must be passionate advocates of the belief in the Führer as the guardian of the European conscience and in the Germanic Reich as the center of a new order in Europe founded on national identity.
We must always be aware that in this war, the enemy is attempting to undermine the ideological steadfastness of our people not only with its weapons, but with all means of propaganda—through leaflets, radio broadcasts, and agents.
The apolitical "mere soldier" stands defenseless against the enemy's incitement and propaganda of lies, and weapons alone are of no help here: only the soldier who is ideologically trained and who passionately believes in the Führer and National Socialism can endure and triumph in this long and difficult war.
For all the peoples of Europe, the words that Dietrich Eckart cried out to his fatherland, Germany, during the reign of terror of the Bolshevik Jewish chieftain Bela Khun in Hungary still hold true:

"Woe to the people who still dream today:
Germany, awaken!"

[39] "SS-Leitheft" (*SS Handbook*) 1/43, Vol. 9, "Dein Soldatentum ist Weltanschauung" (*Your Soldierhood Is A Worldview*)

Handout #21
The National Socialist Worldview Is a Commitment to Future Generations

"Ensure that the strength of our people is rooted not in colonies, but in the soil of our homeland in Europe! Never consider the Reich secure unless it is capable of providing every descendant of our people with their own piece of land for centuries to come; never forget that the holiest right in this world is the right to the land one wishes to cultivate oneself, and the holiest sacrifice is the blood one sheds for that land."

- Adolf Hitler, *Mein Kampf*, pg. 754

I. Our Historical Heritage

The National Socialist Revolution has often been accused of having broken with all the traditions and eternal values of the German people, and of attempting to "make history" on its own: while it is in the nature of every genuine revolution that it first brings previous developments to a definitive close, no revolution, however, can completely disregard historical tradition in the long run.

The National Socialist Revolution has never been without tradition, for it consciously builds upon the golden ages of German history, and it first and foremost fulfills the aspirations of the greatest among the people - thus, when National Socialism coined the term "the Third Reich," it thereby consciously inserted itself into the historical development of the German people.
The historical uniqueness of National Socialist achievement already allows us to discern several major stages today: National Socialist Germany became the Greater German Reich, and this Reich itself has, in the current war, become the Reich par excellence—the foremost stabilizing force in Europe and the guarantor of its security.
On the path to the Reich, National Socialism has always been deeply conscious of its historical mission, and in his great cultural addresses at the Reich Party Rallies, the Führer repeatedly affirmed his commitment to the immortal works of German masters - after all, what would the idea of a Reich be without a past that has shaped world history!

Today we feel just as bound to the spirit of the German cathedral builders as we do to the defiant faith of the Lutheran Confession: "And even if the world were full of devils, we must still succeed."
Our age affirms the internalized faith of Bach's music and the earth-shaking elemental power of Beethoven's symphonies just as much as the disciplined nobility of Prussian style in the age of Frederick the Great did: it is this same attitude that connects us to everything.
However, if we are able today to comprehend and relive with equal depth the creations and confessions—now part of history—that embody the most powerful German spirit, then it is our most

sacred certainty that, along with the Reich won through bloodshed, the Reich within our hearts also grows.

II. A Commitment Born of Two World Wars

Deeply shaken by Germany's collapse, while still in a military hospital, the Führer decided to become a politician.
While it was his ardent desire to help his people rise again that led him to this decision, his commitment to the 2 million fallen soldiers was no less powerful, leaving him no other choice - thus, in the face of the betrayal and the November Revolution, the Führer asks:

"Was this, then, why the German soldier had endured—starving, thirsting, and freezing in the scorching sun and blizzards, exhausted from sleepless nights and endless marches? Had he endured the hell of barrage fire and the fever of gas attacks for this, without flinching, always mindful of his sole duty: to defend the Fatherland against the enemy's invasion?
Truly, these heroes, too, deserved a stone: 'Traveler, as you come to Germany, tell the homeland that we lie here, faithful to the Fatherland and obedient to duty.'"

- *Mein Kampf*, pg. 224

Throughout his entire struggle for the people, the Führer has always been conscious of the sacrifice of those who died in the First World War as a solemn obligation, and when, on September 1st, 1939, he once again dons that uniform which he admits was "once the holiest and dearest to him," he assures the world that a November 9th, 1918, will never be repeated a second time in German history.
This is our obligation: it must not be repeated! The host of the dead from the world's two greatest wars—waged for the very survival of our people and our Reich—commands this as the holiest of appeals!

III. The "Succession" of the Future—The National Socialist Leader Principle

When the Führer donned his gray uniform on September 1st, 1939, thereby subjecting himself to the laws of war, he also established the form of leadership succession in the event that anything should happen to him.
He decreed that, in the future, the Führer of the Reich should always be the most worthy—that is, the bravest: this ensures that only the finest son of the people will also be its Führer, and that there will no longer be a monarchical line of succession, for only merit and talent will enable advancement to the highest leadership positions that the people and the Reich have to offer.
Because National Socialism watches over this genuine meritocracy and will safeguard and nurture it for the good of the people, it represents an obligation for all future generations, since only through it can their existence in freedom and dignity be guaranteed.

In accordance with the Führer's will, the systematic selection of the capable takes place in the educational institutions created by National Socialism: the Hitler Youth and the BDM are the major organizations that

carry out a careful preliminary selection, ensuring that the best and brightest are directed to the National Political Educational Institutions and the Adolf Hitler Schools; every boy and girl then passes through the Labor Service, the great "School of the Nation," to become part of a creative community in the truest sense of the word - military service, however, will remain the crowning achievement of a man's education for all time, and it will train a soldier who guarantees the security of the Reich at all times.
While the SA, SS, and the other party organizations ensure that an uncompromising, ideologically driven fighting spirit is constantly instilled, it is the task of the party's Order Castles to prepare the best among them for future leadership roles from within this fighting spirit.

"A worldview that strives, by rejecting democratic mass thinking, to give this Earth to the best people—that is, to the highest human beings—must logically also obey the same aristocratic principle within this people, and secure leadership and the highest influence for the best minds within that people - thus, it is based not on the idea of the majority, but on that of the individual."

- Adolf Hitler, *Mein Kampf*, pg. 493

IV. The Necessity of a Community of Will

National Socialism, as a mere worldview, would be practically worthless if it were not the fanatical commitment of a community of will determined to do anything - the Führer says:

"Worldview and national discipline converge on one plane, and the spiritual guidance and political leadership of the nation find their affirmation in the political will."

- The Führer at the 1937 Reich Party Congress

The bearer of this will is the political soldier, as shaped by National Socialism; beyond that, however, a community is necessary that is capable of deploying the concentrated power of an unyielding will at any moment.
Great historical events are always brought about by outstanding personalities, and by a will that is transmitted to their communities: for example, political and religious movements bear witness to what concentrated will can achieve.
If a people is not possessed, down to the last man, by a fanatical will to assert itself in decisive hours, no weapon, however powerful, can secure its freedom of existence and its future.

"When this war is finally over, the greatest laurels will be due more to our faith and our perseverance than to any single act of energy or individual action."

- Adolf Hitler

V. A Protector of Life for Future Generations

In his political testament, the Führer emphasized the necessity of safeguarding the life of the people through an adequate living space: in the future, the Reich will be secure only if it can provide every member with their own piece of land.
Today, the Reich and Europe are fighting for this living space, which is synonymous with existence or extinction for the future - thus, according to the Führer's will, the SS is the foremost vanguard in the struggle for the new settlement area, for it is the SS—which, through racial selection, was the first to put the National Socialist doctrine of racial ideology into practice—that is also the most dedicated guardian of the lives of our descendants.
It is our belief that the chain of generations will not end with us:

"Thus we have set out and, in accordance with immutable laws, are marching as a National Socialist military order of men of Nordic descent and as a sworn community of their clans along the path to a distant future: we hope and believe that we may not only be the grandchildren who fought the good fight, but also the ancestors of the most distant generations necessary for the eternal life of the Germanic people."

- Heinrich Himmler

Handout #22
This Is the Path of the SS

"No description of the organization, mission, and structure of the SS can be understood unless one tries to grasp it with one's heart and soul."

- Heinrich Himmler

Anyone who wears the SS runes and fights in the ranks of the Waffen-SS must also be familiar with the history of the SS since, as a branch of the National Socialist movement, the SS is, in its development, inextricably linked to the Führer's struggle to renew the German people: this struggle has shaped its very essence.

I. The Schutzstaffel

The Schutzstaffel emerged from very humble beginnings (in 1923, it was named the "Stabswache", and the "Stoßtrupp Hitler"; in 1925, it was called the "Zehnerschaten").

Its duties included:

a) To protect the Führer at rallies and propaganda tours, if necessary at the cost of their own lives (comparison: SA—hall security);
b) To guarantee the internal security of the Party (comparison: police—state security).

The prerequisites for fulfilling these tasks included: unconditional loyalty to the Führer, total personal commitment, and iron discipline; it was not the number of men that was decisive, but their ideological and military qualities.
Soon, a new task was added: propagating the ideology (through conversation, leaflets, the party press, and *Mein Kampf*) - thus, the political soldierly nature of the SS began to take shape early on.

At the Reich Party Congress in Weimar in 1926, the Führer entrusted the "Blood Flag" of November 9th, 1923, to the protection of the SS; then, by early January 1929, there were 270 SS men throughout Germany.

On January 6th, 1929, Heinrich Himmler assumed leadership of the SS: this marked the beginning of a decisive development, which was the expansion of the SS into the party's elite formation, the ever-vigilant guardian of the Reich.

II. The Four Principal Virtues

In order to ensure the complete success of such missions, the SS had adopted the principle of selection from the very beginning - the following four principal virtues are the fundamental laws according to which this selection was carried out:

1. Purity of Blood

This is fulfilled through the following:

- Affirmation of the racial laws and the selection of individuals of Nordic descent (later followed by further selection based on performance and proven merit).
- The evolution of the Men's Order into the Order of Clan Communities, anchored in the Reichsführer-SS's Order on Engagement and Marriage (dated December 31st, 1931), which elevates marital suitability and racial suitability to the fundamental laws of the clan community.

It is not the quality of genetic material alone that determines the strength of a people, for in the struggle for living space and the right to life, a people's fertility—that is, the number of children—is also a decisive factor - therefore, the SS speaks of the "victory of the child," which ensures the progeny of fallen comrades and does not exclude valuable children born out of wedlock from its care.

2. The Will to Freedom and a Fighting Spirit

This is fulfilled through the following:

- Unconditional upholding of all military virtues.
- The strengthening of the body.
- The ability to always be on guard!

"Far better to have fought and died honorably than to have lost freedom and corrupted the soul."

- Strasbourg's banner motto

"Only a portion of the people will ever consist of truly active fighters.
For them, it is not enough merely to make the profession of faith: 'I believe!'—but rather the oath: 'I fight!'"

- Adolf Hitler

A constant readiness for battle is achieved through athletic training in annual performance tests and through meaningful ideological education.

3. Loyalty and Honor

The worst offense is disloyalty; this refers to disloyalty toward the ancestors and their laws, as well as disloyalty toward comrades, toward the Führer, and toward oneself.
Always remember the Führer's motto for the SS:

"SS-man, your honor is loyalty!"

"The mind may falter, and while that is sometimes harmful, it is never beyond remedy; the heart, however, must always beat with the same pulse, and if it stops, the man dies, just as his people do when they break their loyalty.
By this we mean loyalty of every kind: loyalty to the Führer and thus to the Germanic people, their knowledge, and their way of life; loyalty to the blood, to our ancestors and descendants; loyalty to our clan; loyalty to our comrades, and loyalty to the unshakable laws of decency, cleanliness, and chivalry."

- Heinrich Himmler

There is also the order regarding the sanctity of property, which equates a cigarette with the greatest treasure: there is a profound meaning in the fact that locked cabinets are not permitted in the SS.

4. Discipline

Bravery and courage on the one hand, and unconditional obedience on the other; obedience in the SS is voluntary obedience.
Always remain master of one's own life: that alone makes the SS man master even over his political and military adversaries.

"It does not matter how many glasses of beer he can drink, but only how many blows he can endure; it does not matter how many nights he can spend carousing, but how many kilometers he can march."

- Adolf Hitler

The discipline of body and soul is the prerequisite for every achievement!

III. Fighters for the National Socialist Ideology

On the day the Party seized power (January 30th, 1933), the SS had grown to 51,000 men: a cohesive force, sworn to the Führer for life and death.
In a necessary continuation of this development, the task of safeguarding the internal security of the state now joins that of safeguarding the internal security of the Party - thus, Heinrich Himmler became Chief of the German Police (June 17th, 1936).

The current tasks of the SS and the police:

- To enforce the will of the state leadership and to guarantee the order desired by the state;
- To safeguard the German people as an organic whole, their vitality, and their institutions against destruction and subversion.

Behind these tasks, however, lies the ultimate goal: through education and selection, to create a new type of person—and leader—who is capable of mastering all the great tasks of the future, the political soldier. He will be a fighter for our worldview, for our faith, not only as a party member, but also as a soldier - thus, the SS man has a very special relationship to politics, for he is its continuator, its militant and moral consummator, using his strength and resources, thanks to the sacrifice of his blood.

Yesterday, politics was the plaything of parties and powers; now, National Socialism created a unified Reich policy.
This has also placed the soldier and his struggle on a secure foundation: he must now be a herald and a fighter for a Nordic-defined, Germanic way of life; he must employ both idea and weapon with equal strength.
The new type of this consciously "political" soldier has found its most visible expression in the Waffen-SS.

Literature:

1) Heinrich Himmler, "Die Schutzstaffel als antibolschewistische Kampforganisation" (*The Schutzstaffel as an Anti-Bolshevik Combat Organization*)

SS
HANDBLÄTTER
FÜR DEN WELTANSCHAULICHEN UNTERRICHT

Handout #23
The SS, the Shock Troops of the New Europe

I. The Waffen-SS

The origins of the Waffen-SS date back to the spring of 1933 - as part of security measures at that time, the Führer ordered the formation of the first active, barracked unit of the SS: the Leibstandarte "Adolf Hitler"; then, as part of the further expansion of the SS reserve forces, the SS standards "Deutschland" in Munich and "Germania" in Hamburg were established.

The Waffen-SS's first deployment took place in connection with the recovery of the Ostmark and the Sudetenland.
In the Danube lowlands, the SS Standarte "Der Führer" was established - thus, the further expansion of the Waffen-SS went hand in hand with developments in the political situation, as the creation of the Protectorate, the fighting in and around Danzig, and the Polish Campaign brought new missions, new formations, and the Standarten grew into divisions.

While the SS clearly and unambiguously advocated from the outset for a rebirth of the Germanic spirit, it was also called upon to reach out to the entire Germanic world beyond the former borders and to promote the Germanic ideal - thus, the establishment of SS units in the Germanic countries secured a foothold for future development.

Following the victorious conclusion of the campaigns in Norway and France, the Waffen-SS assumed its Germanic-European mission on a broader scale: in 1941, volunteers from Norway, Denmark, the Netherlands, and Flanders flocked to the SS standards "Nordland" and "Westland."

"Germany has not merely asked us, for we feel a sense of duty within ourselves.
We now want to do everything in our power to fight of our own free will alongside Hitler and Germany,
for the Germanic community of nations and the new Europe."

- **Quisling, the leader of the Norwegian nationalists**

The campaigns in the Balkans and against the Bolsheviks were followed by the formation of Romanian, Croatian, Latvian, Estonian, Norwegian, and Hungarian units - thus, men from all European countries fought—and continue to fight—shoulder to shoulder in the ranks of the Waffen-SS against Bolshevism and its Jewish backers.

II. From the Germanic to the European Mission

Throughout the course of the war, which has now lasted more than four years, the German people have been shown ever broader horizons for their future mission - thus, today, whether it likes it or not, Germany is faced with the question of shaping the future of the European continent, for only the completion of German unity has given Germany the strength to carry out this mission.

The solution to this task does not consist solely of a war fought with weapons, as the problem of reorganizing the coexistence of the European peoples—in all its historical and contemporary dimensions—must be resolved: in the sense of Germanic unity then, which had been increasingly lost, this feeling of unity was reawakened and found expression in the Dutch, Danish, and Norwegian units of the Waffen-SS.

This war is an ideological war, for just as the state concepts of the past had to give way to the idea of the Reich, so today the pan-German idea fits into the multifaceted problem of the peoples of the European continent - here, however, Germany occupies a special position, one determined by its fateful development, its historical responsibility, and the magnitude of its blood sacrifices: hence the naturalness of its leadership; hence the fact that the European peoples seek to align themselves with Germany, and hence the formation of the various European units of the Waffen-SS.

"Germany is called upon to liberate all the civilized peoples of the continent, not by seeking to impose its own distinctiveness on foreign peoples, but by directing each people's attention to itself and its own particular history."

- Henrik Steffens

III. The Waffen-SS as the Shock Troop of the European Mission

The Waffen-SS, as the embodiment of political soldiering, stands as the shock troop on the military and political front: the military exploits of the SS formations bestow indelible honor and immortal glory upon their banners, and the constant mention of SS formations in the Wehrmacht report compels them to the highest levels of military effort and achievement - however, while the no less severe nature of the political front is not as visible to the public, these political problems are by no means any less weighty.

They begin with the personal attitude of the individual SS soldier: he must be honest, obedient, devout, and open; he must share his convictions with his own people (family, clan, nation), for he is the bearer of the greatest political idea of the century.
If he himself is regarded with respect by others, his word will carry greater weight; if his way of life is the true expression of his worldview, he will easily convince others.
What applies to the individual applies to all - thus, the ideological stance of the Waffen-SS is its most important political asset, because the example it sets is its best weapon in the ideological and political struggle.

The greater the scale of this struggle becomes, the more comprehensive, responsible, and arduous the commitment will be - thus, the Waffen-SS stands in this military and ideological struggle with unwavering dedication and unyielding loyalty.

Once the ground has been prepared in this way, all decisions become easy: the Waffen-SS, as fighters and heralds, will put both weapon and idea into practice with equal dedication, and thus, the ground for the future is broken up with the sword and sown with the seed of the idea.
Farmers and craftsmen, girls and women place their hope and faith in the Waffen-SS as the vanguard of a new European future.
For America and England, Europe is merely a colony, and for the Jews and Bolsheviks, merely an object of exploitation—but for the European peoples, Europe is the heart of the world, and if the heart stops beating, the body dies.
Therefore: whoever fights in the ranks of the Waffen-SS must know why he is defending the homeland against the onslaught of a worldview alien to Europe in terms of race and character, and that he is fighting for the reorganization of Europe.

This reorganization will be a true communal order, within which every member takes his place and rank according to his performance and dedication to the whole, and based on the distinctiveness and unique character of each individual nation - thus, it is within the power of every single SS man to contribute to the final decision through his personal commitment, and thus, the SS has grown from a German to a Greater German, from a Greater German to a Germanic, and from a Germanic to a European mission as the shock troop for a new Europe.

"Only brave peoples have a secure existence, a future, and the potential for development; weak peoples perish, and rightly so."

- Heinrich von Treitschke

"Let every single German, no matter where he stands, be aware that the preservation of our people, the fate, and the future of many generations, depend on him personally, on his commitment, and on his willingness to make sacrifices."

- Adolf Hitler on September 10th, 1943

Literature:

1) Heinrich Himmler, "Die Schutzstaffel als antibolschewistische Kampforganisation" (*The Schutzstaffel as an Anti-Bolshevik Combat Organization*)

Handout #24
Our Goal—A Strong and United Europe

I. What Does the Reich Mean for Europe?

Europe is fighting for its very existence: from the East, the armies of the communist world revolution pose a threat, bringing the threat of absolute annihilation; from the Atlantic, the Jewish vultures from New York threaten to pounce, and day and night, they send their terror bombers against us; they seek to destroy and plunder Europe.
Thus, in this massive war on two fronts, it is essential to rally all European forces.

Only its own strength can save Europe: that is why the vigilant peoples of Europe have rallied around the Reich in the fight against Bolshevism and Americanism.
In this struggle, the community of the new Europe is emerging, above all within the Waffen-SS.

Germany is the heart of Europe, and the Reich is the continent's strongest military power - therefore, the Reich must assume military leadership of the continent, as no other European nation could take its place. The Reich is Europe's leading power.[40]

II. What Political Idea Does the Reich Bring to the New Europe?

In six short years of peace, Adolf Hitler has led the German people from disorder and turmoil to order, from misery and hardship to a secure livelihood.
He has overcome unemployment and thereby restored meaning and purpose to life; he has overcome Germany's state weakness and powerlessness, developed our military strength, and restored our respect and prestige in the eyes of the world: the Führer has restored German honor. .
He has eradicated the poison of Jewish subversion in commerce and the economy, in the theater and entertainment, in art and science; he has purified these areas of life, and led them toward a new flourishing.
He has successfully combated the uprooting and endangerment of the German people and initiated a revitalization of the German nation - by reflecting on the eternal laws of life, he established measures to preserve and develop a viable racial foundation for the nation.
He restored our connection to the soil, and he reawakened in us the faith in our future, along with the will to have children - thus, he has restored to us the joy of a happy family life.

[40] "Europa und der Bolschewismus" (*Europe and Bolshevism*), pg. 3

The Führer overcame the idea of class struggle from both above and below and established the national community as the union of all Germans in one Reich and as an internal order based on genuine national solidarity: this national order gives everyone the opportunity to fully develop their abilities, as the most capable can and should rise to the top.

The Führer says:

"We envision a state in which, in the future, every position will be filled by the most capable son of our people, regardless of where he comes from; a state in which birth means nothing and achievement and ability mean everything."

We summarize all these aspirations and ideas under the concept of National Socialism - its principles are:

a) Achievement,
b) Property, which entails an obligation to contribute to the national community,
c) Protection of labor,
d) Honor of labor,
e) Freedom of personal development through creative achievement.

Under the banner of this ethnic socialism, the entire people is united into one great community of all who create.
In such a community, the individual can fully realize his or her potential and freely develop his or her creative abilities in the service of the people as a whole: in a life free from crushing hardship and fear, in a life of order and peace, artistic creative forces blossom into mature achievements of lasting value; this solution to the social question in the spirit of National Socialism has brought the Reich unprecedented growth and prosperity in just a few years.

Every nation in Europe faces the task of solving the social question.
Capitalism has caused the social question, but, due to its principles of profit-seeking and blatant selfishness, it can never eliminate social hardships through a just solution; it may "give alms," but it will never establish the rights of the worker.
Bolshevism cannot solve the social question because its Jewish architects do not have the welfare of the peoples in mind, but only their own power - therefore, Bolshevism has brought only fear, misery, and exploitation to the peoples of the East.
Only ethnic socialism can solve the social question, for it seeks the happiness of the people.

The Führer himself is proud to be a formerly unknown son and soldier of this people; he knows its hardships and desires nothing other than a "welfare state of the highest culture."

In summary, the political idea that the Reich offers to the new Europe is the idea of ethnic socialism.[41]

III. How Should the Peoples of Europe Live Together?

[41] "Europa und der Bolschewismus" (*Europe and Bolshevism*), pg. 6

The Reich is the natural focal point and center of Europe; the German people are a member of the European family of nations.

The Reich's relationship to Europe is not one of imperialism that enslaves nations, because the imperialist state does not recognize the concepts of nation or race, and therefore cannot respect them.
In imperialist states, minorities are brutally oppressed or forced to change their national identity (Polonization, Czechoslovakization, Russification, Magyarization); the European family of nations, by contrast, will be a community of nations, and its members will stand in the same relationship to one another as the members of the Reich's national community do.
This family of nations is guided by the principle: the common good of Europe takes precedence over national self-interest.

Every member of this family of nations is rooted in its own national identity and can make the best contribution to the overall cultural life of Europe only through the preservation and healthy development of its racial and national character; there will therefore be no "Gleichschaltung"[42] or standardized uniformity, as every nation will make its individual contribution based on genuine roots and a connection to the land.[43]

Europe has given much to the world, and the vast majority of the world's greatest achievements in civilization and culture are of European origin; Americanism and Bolshevism merely feed off what Europe has given them.
European culture will be the force that secures Europe's place in the world and the development of its living space for the future as well.

IV. What is Our Goal?

To secure a life of freedom and honor for the German people, and to see them as a member of a happy European family of nations.
The peoples of Europe should no longer weaken themselves through fratricidal wars, but rather devote all their energies, in free development, to a great collective achievement - thus, a new era of order and reconstruction will see Europe as the world's leading cultural power, finding its greatest happiness in its creative achievements.

[42] A National Socialist phrase used to describe the "Nazification" of Germany following the NSDAP's rise to power in 1933. - The Translator
[43] "Das Reich und Europa" (*The Reich and Europe*), pg. 48, last paragraph.

Handout #25
Our Strongest Weapon—Our Fanatical Faith in Victory

"A man's strength is not revealed on the evening after a victory, but when the sun is not shining; there, the brave will take up the fight anew with fierce defiance."

- Adolf Hitler

We must counter our enemies' will to destroy—in addition to our military strength and the united labor of the peoples of Europe—with our strongest weapon: our faith in Adolf Hitler's mission and in the National Socialist ideal.

I. The Power of Faith in History

A people proves its worth in times of trial: in the midst of the greatest adversity, it is put to the test regarding the purity of its faith in its just cause.

1. The great King of Prussia is a unique historical example of the power of faith and will, even in the face of severe setbacks.
After the defeat at Kolin in 1757, the aura of invincibility had been stripped from the Prussian army, and an overwhelming enemy coalition was given time to mobilize against little Prussia - the king, however, wrote:

"In such dire times, one must arm oneself with a mind of iron and a heart of bronze in order to rid oneself of all sentimentality."

The steadfastness of the king and his army helped Prussia weather this difficult hour.

The fate of the small state literally hung by a thread until the final year of the Seven Years' War; only through lightning-fast operations—sometimes in the West, sometimes in the South and Southeast—was the king able to keep his head above water.
But the king suffered his most crushing defeat on August 12th, 1759, at Kunersdorf: the downfall of the fatherland seemed certain.
"I will not survive the downfall of my fatherland," the king wrote - but what saved Prussia at the eleventh hour was the king's heart of bronze.

"The officers and I are determined to die or to win; may Heaven grant that the common soldier thinks the same."

Just two days after the catastrophe, the king resumed supreme command and mastered his fate.[44]

2. The life of the Führer is an equally wonderful example of the mountain-moving power of faith in one's own cause.

Here are just a few facts:

In 1918, the year of the collapse, the Führer lay blinded by gas in the military hospital in Pasewalk; he buried his head in his pillows, weeping, when he received the news of his fatherland's collapse, and resolved to turn the tide of fate and become a politician.
On November 9th, 1923, the hope for the rebirth of the Reich from the shackles of the Versailles Dictate collapsed once again - but the dead at the Feldherrnhalle were the seeds of its restoration.
During his one-year imprisonment in Landsberg, the Führer wrote his book *Mein Kampf*, and after his release from prison, he started all over again from scratch - thus, through countless setbacks, through terror, the imprisonment of his loyal followers, bans on public speaking, street battles, through the flood of hatred from the entire press and public opinion, and through contempt and personal hardship, he clung steadfastly to his belief in the resurrection of his people until that glorious day of January 30th, 1933.[45]

The historical development of the Führer and his movement is an example of the power of faith in the life of a people: it accomplishes the miracle of a minority's breakthrough against a superior majority that has all external means of power at its disposal.
Only a people that fights its way through severe hardship gains the fanatical tenacity and the will to victory—which survives all disappointments—that masters and compels destiny.

What applies to the life of the Führer applies to the German people and the peoples of Europe who are fighting for their liberation from the poison of Jewish and Masonic foreign infiltration.

II. Our Faith—The Secret of Our Strength

We believe in the will of Providence, which cast our people—the first people in Europe—into the deepest abyss and, through the misery of mass unemployment, through years of shame and dishonor under the Versailles Dictate, and through the countless deprivations of the rights of all Germans throughout the world, sent us into an unspeakably arduous school of suffering.
In this school, our people have gained the hardness, tenacity, and strength that enable them to endure what no other people on earth could endure in the same way.

We believe in the same Providence that sent us, at the eleventh hour, the Führer, who set an example of the purest sacrifice for his people, and thereby won the power over their hearts that enables him to

[44] "SS-Leitheft" (*SS Handbook*) 3/44, 10th year, "Kunersdorf"
[45] *Curriculum*, pg. 57 ff.

become not only the liberator of Germany, but also the liberator of all European peoples from the threat posed by the steppes and by Jewish foreign infiltration.
We believe that the fallen comrades who perished on all the battlefields of Europe and lie far away in the East beneath foreign soil did not die in vain: their faith is our obligation never to waver or retreat, no matter what may come.
We believe in our people's mission in this world: were it not for Germany, the world would be irreplaceably poorer, and if the heart of Europe were torn from the center of this continent, chaos and confusion would remain.

We believe that the hour has now come when the peoples of Europe must prove through action their commitment to the common Nordic foundation of their lives and to the greatness of their shared culture: the creative force that built the great cathedrals—the stone embodiment of our people's dreams and longings—that gave rise to the masterpieces of music, painting, and sculpture, and that founded the Reich of the Emperors, lives on in Adolf Hitler, the architect of the new Germanic Reich, and is stronger than the law of numbers and all the petty-minded souls in the cultureless plutocracies.
We believe in Europe's mission toward the countries of the steppe, which have not produced a culture of their own and, using the ideas of Marxism, have erected an inhuman system of terror over their own people—a system they are prepared to spread across Europe, thereby shrouding our venerable continent in darkness.

The Reichsführer-SS spoke the following words in The Hague on the occasion of the swearing-in of the Dutch SS to the Führer:

"For millennia, our peoples of Germanic blood have walked the path of a great history, one that has never, however, led to a truly great outcome—the great homeland of all those of Germanic blood. After millennia of the greatest hardship, when the era of the 'subhumans' began, and after a World War waged to attack the states of Europe, fate has bestowed the Führer upon us all, and it is in this era, my men, that we are privileged to live.
In this era, we have the opportunity to show what we are worth, what our ancestors were worth, and what our grandchildren should be worth."

Our faith in the Führer and the Germanic Reich is stronger than any threat; it grows in proportion to our hardship, and it will compel fate.

"Cowardly thoughts,
Anxious wavering,
Effeminate lamentations,
Fearful hesitation—
No misery can turn them back,
Nor set you free.
To stand firm in defiance of all forces,
Never to bow down,
To show strength—
This summons the arms of the gods!"

- Goethe